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A Doolittle

TREATISE

Concerning the

LORDS SUPPER:

WITH

Three Dialogues for the more full Information of the Weak, in the NATURE and USE of this SACRAMENT.

By *THO. DOOLITTEL.*

The Eleventh Edition.

1 Cor. 11. 24.
This do in remembrance of me.

LONDON,
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The Lively Effigies Of Mr.
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BRITISH MUSEUM

THE EPISTLE TO THE READER.

Chriſtian Reader,

TO get aſſurance of the Love of God and Eternal Life, ſhould be thy great work and buſineſs in this world, elſe how canſt thou die with comfort whilſt thou art doubting, whether thy departing Soul ſhall be damned or ſaved? live with God or Devils Eternally? If when thou muſt bid Farewell to all things in this world for ever, and enter into an unchangeable ever-

laſting ſtate of joy or torments in another world, thou knoweſt not which muſt be thy portion: what then can all thy Friends do for thee? what comfort can thy Riches, Honours, bring into thy Heart at ſuch a time as this, when thou haſt not ſecured thy Eternal Happineſs?

For this end God hath given to fallen Man his Word, whereby he might underſtand his miſery, *and how he came into it; the* Remedy, *and how he might get out of it; by making known the conditions and terms, upon which he is freely willing to receive ſinners into his love and favour, and confer upon them Goſpel-Priviledges here, and Eternal Glorious Life hereafter, and hath ſet to his Seal, for a firm conveyance of theſe great Eternal Bleſſings, upon ſuch reaſonable, free, and holy terms as are propounded in the Goſpel.*

But after ſuch Love and Grace of God to Man appeared, for his happineſs *and* comfort, *how great an enemy*

is

is Man to his real happineſs, and well-grounded comfort? one to his happineſs, when he will not come up to the terms of his Salvation; another to his comfort, when he hath conſented to, and accepted of the Conditions thereof, neglects the ratifying Seal of the Covenant of Grace; a third to both, while he encreaſeth his ſin, and falſe deluding comforts, by a prepoſterous coming for the Seal, before he hath performed the condition of this Covenant.

And indeed the long abſence of ſome Believers *from, and the careleſs haſting of all* ungodly *to, the Supper of the Lord, is much to be lamented. The former being ſtreightly charged by the Lord,* to do this in Remembrance of him, *yet will not; the latter threatned with Damnation if they do, yet will. The former whom God hath habitually prepared for it, and it for them, and yet will not come, are in danger of being cut off, becauſe they do not,* Numb. 9. 13. *The latter being neither prepared for it, nor it*

for them,(while ſuch) are in danger of being cut down by death, becauſe they do, 1 Cor. 11. 30. *The one neglect this means of their ſpiritual growth, and ſlight the love, and forget the words of their dying Lord, as though they could thrive in Grace, while they do neglect their ſpiritual food: the other neglecting the means of their ſpiritual birth, forget the words of the Apoſtle,* Let a Man examine himſelf, and ſo let him eat of that bread, and drink of that Cup: *as though food converted into Poiſon, could make a dead Man live. The one dare not omit to pray, and lead a holy life, and yet will not come to waſh their Hearts; the other will not pray, nor lead a holy life, and yet will come to imbrue their hands in the blood of Chriſt. Such is the unthankfulneſs of ſome, that ſhould, but do not; and the wickedneſs of ſome that do, but ſhould not come unto the Goſpel-Feaſt.*

Now, to prevent theſe two great evils for the time to come (as it might

prove

prove at leaſt, I hope, to ſome, that might peruſe this little Treatiſe) in which ſomething is ſaid to provoke the one to their duty, and deter the other from their ſin and danger.

And becauſe the beſt are too ſlight in their preparation for, and the weak unskilful in, and all in ſome meaſure come ſhort of living ſutably to the Sacrament; ſomething is contained herein, to excite thy ſlothful heart to greater ſeriouſneſs and diligence in preparation before thou comeſt, and how it ſhould be done: ſomething for direction, how thou ſhouldeſt behave they ſelf when thou art there, and the manner how particular Graces are to be acted for the better improving of this Ordinance, and ſomething to direct thee what thou art to do when thou comeſt from thence; how thou mighteſt know, whether thou art the better or the worſe, and what thou art to do, which of either be thy caſe. To which are annexed three Dialogues concerning the Lords Supper, for the help of theſe that are the weaker ſort

of Chriſtians that deſire to partake thereof. The firſt between a Miniſter and a private Chriſtian that deſires to partake of the Lords Supper. The ſecond, between a weak Believer, that dares not come to, and a ſtrong Believer, that dares not abſent himſelf from, the Lords Supper. The third between the Believer that hath Aſſurance, and another that hath Hopes, and another that is under doubtings of the love of God, and of good by the Sacrament, as they come away from the Lords Table. In all which if thou findeſt any thing profitable to thy Soul, and tending to promote the work of Grace wrought in thy heart, and thy fitneſs for, and to help thee in this duty, give God the Glory; but where thou findeſt any thing that ſavoureth of the weakneſs of the Author, do not cenſure, but pray for him, who is willing, according to his one Talent he hath received from the Lord, to further thee in thy way to Heaven and Eternal Life.

Tho. Doolittel.

OF THE LORDS SUPPER.

1 Cor. 11. 23, 24, 25, &c.

The Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me.

After the same manner he also took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye as oft as ye drink it, in remembrance of me, &c.

CHAP. I.

Containing the explication of the Text, as the general conclusions handled in this Treatise.

THE Riches of the goodness and love of God were exceeding abundant towards Man in his first Creation, when God brought him out of the state of nothing, and advanced him to the excellency of the humane Nature:

ture, capable not only of ruling his fellow Creatures in this World, but of knowing and converſing with his Lord Creator, who was graciouſly pleaſed to condeſcend to enter into Covenant with his *then* innocent Creature, that upon condition of his perfect obeying the Will of his Maker, (which he had then power to perform) he ſhould continue in that ſtate of happineſs. But great were the Riches of his Mercy to Man fallen from ſo great happineſs to ſo great miſery, in making a Covenant of Grace, eſtabliſhing it in the Blood of his Son, adding his Oath, annexing his Seal for the confirmation of our Faith, that we ſhould upon condition of believing, be Partakers of the great and glorious Priviledges purchaſed by Chriſt, promiſed in the Scripture, ſealed in this Sacrament; concerning which the Apoſtle ſpends the latter part of this Chapter in reproving the *Corinthians* for their abuſe and prophanations thereof: In that ſome that were contentious, and ſome that were vitious even when they were drunken, did approach thereto; who degrading themſelves below the rank of Men, could not well then act their reaſon when they ſhould have acted Faith, and Love, and other Graces. It is an heinous ſin that thoſe that are reeling in the ſtreet ſhould be ſeen kneeling at the Sacrament. 2. In reducing them to the Primitive Inſtitution, in which there is obſervation.

1. The *Author* of this Ordinance, the Lord Jeſus Chriſt. He alone hath power and authority for the appointing of Ordinances in his Church, and for the inſtituting of ſignificant Sacramental Signs. He is the King and Prophet of his Church, and hath not left it to his Officers at their will and pleaſure to introduce any thing that is a part

of

of holy Worſhip; for Chriſt was neither ſhort in wiſdom that he could not, nor in goodneſs that he would not appoint whatſoever was ſufficient for the edifying of his Church, and the comfort of his People: *Moſes* was admoniſhed of God when he was about to make the Tabernacle, that he ſhould make all things according to the pattern ſhewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing but what he had received of the Lord.

2. The *Time* when this Ordinance was appointed by our Lord Jeſus, that *ſame* night in which he was betrayed, when he was ſo near unto his death, and knew all that was to be done to him, and ſuffered by him, whereby you might perceive the greatneſs of the Love of your dying Lord, that when he was ſo full of ſorrow, he made proviſion for your comfort; and the excellency of this Sacrament, that had its original from Chriſt, when he was ſo near his end, that ſhould be for the maintaining of his Peoples Spiritual Life, which was ordained by him, *now* drawing near to death. Great and weighty things take up the thoughts of wiſe and ſerious dying Men; that ſure is great and weighty which our dying Lord ordained at ſuch a time as this.

3. The external *elements* and *ſigns* Bread and Wine: In Sacraments there is ſomething ſeen, and ſomething underſtood; ſomething perceived by ſenſe, and ſomething apprehended by Faith. Sacraments are Glaſſes for our underſtanding and monuments for our Memories, that by mean and viſible ſigns, we might perceive and call to mind ſublime and inviſible things. Here is bread, even bread of Life to fill the hungry Soul, and Wine to ſatisfie the thirſty, and cheer the drooping Soul.

4. The

4. The Sacramental actions, 1. Of Christ, He took the Bread and bleſſed it, and brake it: He took the Cup and bleſſed it, and did diſtribute both. 2. Of the receivers who are to take and eat, to take and drink: Chriſt is the Giver, Chriſt is the Gift; and what Chriſt in love doth give, Believers with joy and thankfulneſs ſhall receive.

5. *The explication* of this Myſtery, *This is my Body, This Cup is the New Teſtament in my Blood*: The Bread was not turned into Chriſts real Body; nor the Wine into his Blood: for did the Diſciples eat Chriſts real Body, when he was with them at the Table? or did they drink his real Blood which then was in his Veins, and in his Body, and not in the Cup? or did they not then ſee that Chriſts real Body and Blood was really diſtinct from the Bread and Wine? and did they not ſee it was real Bread, and taſt it was real Bread, and handle it as real Bread? or is *now* Chriſts glorious Body ſubject to corruption, as is the Bread that is in the Sacrament, and when it is received? or can a finite Body be in Heaven and upon Earth, in ſo many places at once, as the Sacrament might be adminiſtred in at the ſame time? or do Drunkards and Swearers, Hypocrites and Unbelievers, really eat and drink Chriſts real Body and Blood? the meaning is, this is a ſign of my Body, and a ſign of my Blood, the Communion of both. As Circumciſion is ſaid to be the Covenant, ſo the Bread is Chriſts Body, *Gen.* 17. 10. *This is my Covenant that you ſhall keep between me and you, and thy ſeed after thee: Every Man-Child among you ſhall be circumciſed.* But yet Circumciſion was not the Covenant, but a Sign and Seal thereof, *Rom.* 4. 11. *And he* (that is *Abraham*) *received the Sign of*

Circum-

Circumciſion a Seal of the Righteouſneſs of the Faith, which he had being yet uncircumciſed, So the Cup in the Sacrament is ſaid to be the New Teſtament or Covenant, but it is not the very Covenant, but the Sign and Seal thereof.

6. *The Application of this unto its proper Subject*; Chriſt declaring who they be that *this* and the things ſignified do belong unto, *Which is broken for you*; it is according to the mind of Chriſt, that Believers in the Lords Supper ſhould make particular application of himſelf, and of the fruits of his death and ſufferings to themſelves; a Believer may take the Bread and ſay, The Lord Jeſus dyed for me, and the Wine, and ſay, Chriſt Jeſus ſhed his Blood for me.

7. A plain *Injunction* given to Believers to celebrate this Ordinance: *Do this.*

8. The *frequency* of attending upon God at his Table: *As oft as you do this.*

9. The *end* for which we ſhould approach unto the Table of the Lord: *Do this in remembrance of me*: When ever we celebrate the Lords Supper, we commemorate the Lords Death.

10. The *time, how long* this Ordinance muſt be uſed in the Church, *till the Lord ſhall come*: The Lord will come, and till then this Sacrament muſt continue; but when he comes and takes us to himſelf into his Glorious Kingdom, we ſhall need this and other Ordinances no more: When the end is attained the means ſhall ceaſe; but as the Sacraments of the Old Teſtament did continue till Chriſts firſt coming in the fleſh, ſo the Sacraments of the New Teſtament ſhall continue till Chriſts ſecond coming in glory.

11. A ſerious *Admonition* of the Apoſtle, that thoſe that come to this Ordinance be careful how they

they eat of this Bread and drink of this Cup, *ver.* 27. *Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* Unworthy receiving is a great aggravation of their sin and guilt, who shall presume in their heart so to do.

12. A suitable direction to a right use of this Ordinance, to prevent that great wickedness and crying sin of being guilty of Christs Body and Blood, *ver.* 21. *But let a Man examine himself, and so let him eat of that Bread and drink of that Cup.*

13. The dreadfulness of the *punishment* that they be in danger of that come unworthily; and this is either Temporal, *ver.* 36. *For this cause many are weak and sickly among you, and many asleep*, that is, are dead; or eternal, without repentance, *ver.* 22. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself*; which word is used to signifie as well eternal damnation, as temporal Judgments; and *if any Man be damned for unworthy receiving, it will be great damnation.*

14. One *cause* or *reason* specified why some do eat and drink unworthily, *ver.* 29. *Not discerning the Lords Body*, not distinguishing betwixt this and common bread. Thus you have the parts contained in the Verses of this Chapter, that concerning the institution of the Lords Supper, and of the Apostles Doctrine, in order to a right receiving of the same.

In this little Treatise I shall not endeavour to take in the whole Doctrine of the Sacrament, because many learned and holy men (whose shooes I am not worthy to unty) have written concerning

ing the *nature*, *uſe*, and *ends* thereof, the *qualifications* of the perſons, that have an immediate right thereto, the *graces* that are to be exerciſed therein, which are to be drawn forth into act, by ſeeing the *Sacramental Repreſentation*, by conſidering the *Sacramental actions*. Of the Miniſter that ſtands in Chriſts ſtead, in taking, breaking, and diſtributing; of the Receivers, in taking, eating, drinking; all which are ſigns of ſomething ſpiritual, not diſcerned by unworthy Receivers; by believing and applying of *Sacramental promiſes*, [*This is my body which is broken for you.*] But what I ſhall ſpeak ſhall be compriſed in ſome following Concluſions, for the preventing of theſe following evils.

1. Some that are truly gracious do live long in the neglect of this heart-warming, affection-inflaming, grace-ſtrengthening Ordinance. Some that have no right to it will not be excluded from it, but count that Miniſter their greateſt Enemy that would willingly prevent their being guilty of the Bloud of the Lord: others whom God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some that though they do approach unto it, yet it is but very ſeldom.

3. Some that do come, and that often, are too careleſs and remiſs, that they do not endeavour to prepare themſelves, as a work of that weight and conſequence doth require; and herein ſome of Gods own People are blame-worthy.

4. Some while they be actually engaged in that duty, do not rightly conſider the Blood of Chriſt therein, nor act their Graces therein.

5. Some that are partakers of the Lords Supper, do not enquire after participation, what benefit

nefit they have received thereby. In opposition to which evils I shall lay down these Conclusions, bottomed upon some particular passages in this Chapter.

1. Conclusion.

That it is *a necessary duty incumbent upon all Adult Believers, to partake of the Lords Supper*, ver. 24. *Do this in remembrance of me.*

2. Conclusion.

That it is *the duty of Christs Disciples often to partake of the Lords Supper*, ver 26. *This do ye as often as you drink it, in remembrance of me*, ver. 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come.*

3. Conclusion.

That *whensoever ye are to partake of the Lords Supper, you are to be painful and serious in making preparation for it*, ver. 28. *But let a man examine himself, and so let him eat of that Bread and drink of that Cup.*

4. Conclusion.

That *a Believer should Eye the Blood of Christ in the Lords Supper, in the several properties, vertue and efficacy of it, till suitable Graces thereby are drawn forth into act and lively exercise*, ver. 24. *This is my Body which is broken for you, this do in remembrance of me*, ver. 25. *This Cup is the New Testament of my Blood; this do ye as oft as ye drink it, in remembrance of me.*

5. Conclusion.

That *such as are partakers of the Lords Supper should enquire after participation, what benefit they have received thereby.* Whether they are the better or the worse by receiving, *ver. 17. Now in this that I declare unto you, I praise you not, that ye come together not for the better but the worse.* I begin with the first.

CHAP.

CHAP. II.

Containing the first Concluſion and Explication thereof.

1. *IT is a neceſſary duty incumbent upon adult Believers to partake of the Lords Supper.* 1. *Neceſſary*, as it is oppoſed to *Arbitrary*: It is not left to the pleaſure of the People of God, that if they will they may, if they will not they may refuſe; but as it is their priviledge that they *may*, ſo it is their duty that they *muſt* receive it. We may and we muſt pray, we may and we muſt hear; ſo we may and we muſt receive. Yet is it my obſervation, that the ſame Chriſtians that are much troubled if they omit praying, and hearing, and reading the Word of God, and their Conſcience doth accuſe them for the neglect of theſe, yet have for a long ſeaſon abſented themſelves from the Table of the Lord, and ſeldom put the neglect thereof amongſt their confeſſions of ſin, as if it were not a ſin of Omiſſion, and made them not guilty before the Lord.

2. I ſay, it is a neceſſary duty; not neceſſary to the Being and *Eſſence* of a Chriſtian, for that is ſuppoſed; for converſion muſt go before participation of this holy Ordinance which is not appointed of God to beget, but to increaſe Grace; and Grace muſt be in truth, before it can receive its growth by any Ordinance. *Dead* Men muſt not ſit down at the Table of the *Living* God: Here Men come to Chriſt, and Faith is the foot of the

the Soul; here Men muſt receive Chriſt, and Faith is the *Hand* of the Soul; here Men muſt feed upon Chriſt, and Faith is the *Mouth* of the Soul: It would be more ſeemly to ſet a dead Man at our Table, than that a Man dead in ſin ſhould ſit down at the Table of the Lord; it is Childrens Bread, and muſt not be given unto Dogs: But there is a degree of neceſſity of this Ordinance for the more *comfortable being* of a Chriſtian: You muſt then bring ſome Grace with you, and come hither for more; you muſt bring ſome Faith, and Love, and Hope, and come hither to have more degrees of all theſe: Growth ſuppoſeth life.

3. I ſay, it is neceſſary, but not *abſolutely to ſalvation*; becauſe where there is Faith in Chriſt, love to God, and real implacable hatred unto ſin, there is at leaſt an *Objective* certainty of Salvation; and may be a *Subjective* certainty without it, though not ſo uſual, nor ſo full and conſtant, if it be *willingly* neglected, where opportunity of receiving it is afforded; for the wilful neglect of this duty doth adminiſter juſt ground of jealouſie, whether our obedience be true, becauſe univerſal unto all Gods commands, and therefore not univerſal, becauſe it extends not unto this: *Do this in remembrance of me.* A Believer without this Sacrament may be ſure of Heaven, eſpecially where opportunity or participation is denied: but a Believer that may receive it, and yet lives in the neglect of it, will not be ſo fully, well-groundedly, comfortably ſure that he is ſure of Heaven.

4. I ſay, neceſſary, being ſo by Gods Command; what God enjoyns is not arbitrary unto us, nor indifferent whether we will do it or no.

5. I

5. I ſay it is a duty of Believers, that are adult, and have the uſe of reaſon; ſo it is not incumbent upon Infants and diſtracted perſons, becauſe they are not capable of the condition and antecedent duty unto this, *viz. Self-examination.* A diligent ſtrict examination, 1. Of our ſtate, whether in Chriſt or no. 2. Of our ſins, both of heart and life. 3. Of our want. 4. Of our graces of repentance for ſin. Faith in Chriſt, love to God, obedience and a firm and a holy purpoſe of walking with God, muſt precede the participation of this Ordinance, and therefore ſuch perſons as may have grace in the habit, and in no meaſure capable of ſelf-examination, as may be the caſe of ſome Infants and diſtracted perſons, lie not under an obligation to celebrate this Ordinance: ſo much for the explication of this Concluſion.

CHAP. III.

Shewing that Chriſts Diſciples muſt receive the Lords Supper.

THat *it is the neceſſary duty of Believers to partake of the Lords Supper,* I prove firſt, There is the ſame parity of reaſon that Believers under the Goſpel ſhould receive the Lords Supper, as the *Iſraelites* under the Law ſhould eat the Lords Paſſeover: This was their duty, as is preſcribed *Exod.* 12. where is the firſt Inſtitution, the manner how, the end for which, and the command for it is again renewed *Num.* 9. 1, 2, 3. And if any Man were unclean that he could not keep it the

the first month, yet he must the second; yea God was much provoked by the neglect of the Passeover, *Num.* 9. 13. *But the Man that is clean, and is not in a journey, and forbeareth to keep the Passeover, even the same shall be cut off from his People, because he brought not the offering of the Lord in his appointed season; that Man shall bear his sin.* Here you see was guilt contracted, and punishment severe to be inflicted, upon the person that should neglect to eat the Lords Passeover.

And there is as great reason for Believers to eat the Lords Supper, as appears by the agreement betwixt them in these particulars.

First, In the *Author* and efficient cause, God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ, and the same benefits and priviledges held forth and conveyed to Believers in both, as remission of sin, justification, and spiritual nourishment and growth in Grace.

Thirdly, In the *End* to commemorate the mercy and goodness of God in the deliverance of his People from captivity of sin, and bondage of the Devil.

Fourthly, In the *Instrument* of receiving and applying the thing signified by both, and that is Faith.

Fifthly, In the *Parts* in both, something a sign, and something signified.

Sixthly, In the *Properties* of the Paschal Lamb, which are in Christ our Passeover.

1. That was to be without blemish, so was Christ, *Isa.* 53. 9. 1 *Pet.* 1. 19. 2. 22. *Heb.* 7. 26.

2. That must be a Male, so Christ for sex and strength, a mighty Saviour, *Jer*, 31. 32.

3. That

3. That must be a year old, in a perfect age; Christ about thirty four years, in the prime of his age.

4. That must be taken out of the flock; Christ must be taken from among mankind, that was partaker of flesh and blood, *Deut.* 18. 18. *Heb.* 2. 11.

5. That must be seperated from the flock; Christ was seperated from sinners, *Heb.* 7. 26.

6. That rost with fire, Christ with the heat of Gods wrath.

7. That must be eaten; Christ with the received on by Faith.

That must be eaten:

1, By every Family, Christ to be received by every person.

2. With unleavened bread; Christ and this Sacrament is to be received in sincerity and truth, 1 *Cor.* 5. 7, 8.

3. With bitter Herbs; Christ and this Ordinance with bitter repentings.

4. Wholly, all of it must be eaten whole; Christ must be received in all his Offices, Propher, Priest and King; Christ as the Paschal Lamb must be received with all his appurtenances.

5. In hast; Christ must be received presently without delay.

Seventhly, In the *Subject* that must eat thereof, they were *Israelites*, and those that were Circumcised. Those that should partake of this Ordinance ought to be *Israelites* indeed, and circumcised in their hearts, if they would have benefit thereby. Thus you see the great agreement betwixt those two Ordinances: And were the *Jews* bound to observe that, and not Believers under the Gospel engaged unto this? Nay, I may argue, that

that there is great reaſon why we ſhould be more forward in this duty, in as much, wherein they differ, this more excellent. As,

1. In the manner of their ſignification, the Paſſeover ſignified Chriſt that was to come; the the Lords Supper, Chriſt already come.

2. In the Duration. The Paſſeover was to continue till the coming of Chriſt in the fleſh. The Lords Supper till he come again in Glory, in the end of the World.

3, In the perſpicuity and clearneſs: In the former Chriſts Death was ſignified more darkly, in the latter more plainly.

Now I beſeech you ſee what the Paſſeover was to the *Jew*, and conſider what the Lords Supper is to us, and there will appear the ſame parity of reaſon for our receiving of this, as for the *Jew* eating of that.

Secondly, It is the plain injunction of our dying Lord, that we ſhould do this in remembrance of him; Why do you pray? One reaſon you will give is, becauſe God commands; and if you pray becauſe God commands it, and if you muſt then do every thing that God commands you and ſo this; is it not ſtrictly commanded? Read *Luke* 2. 19. The whole is commanded. *This do in remembrance of me, Mat.* 26. 26, 27. The particular acts are commanded, *Take, eat, drink*, and will you ſay, you will not? will that become a Diſciple of Chriſt, you ſay not, you will not, but you know you do not, and that is as bad.

Thirdly, Chriſt did ordain it for this very end that Believers ſhould have a remembrance of him in the partaking of this Ordinance; we are apt to forget the Works of God, *Pſalm* 106. 13. To be apt to forget the benefits we received from God

Pſalm

Psalm 103. 2. But which is most to be wondered at, we are too prone to forget God our Saviour, to forget him that delivered us from the curse of the Law, by being made a curse for us; from the wrath of God, by bearing it himself; from the sting of death, by dying for us, *Psal.* 106. 21. *They forgat God their Saviour*: Oh what memories have we, that can remember our Relations, our worldly affairs, and forget that God had made us, and Christ that did redeem us; Now Christ would live in our thoughts and memory, and to heal and help the slipperiness thereof, hath instituted this Ordinance, which you cannot partake of aright, but you must remember him.

Or will you say you remember Christ without this? that you have no need to use this Ordinance for that end? why then, tell Christ so if you dare: what is this but to correct the wisdom of your Lord by your own folly? But I tell you you cannot so well remember Christ without this Ordinance, as you may by a careful, frequent attendance upon God in it: for it is not a speculative, historical remembrance that he did bleed and die; for so the Devils themselves remember Christs death: not as a Scholar may remember his Notions; but the remembrance that Christ would have in your thoughts, is;

1. An *affectionate remembrance*, that your sight of your eye should affect your heart; that you should so remember him, as to love him, and desire him, and delight in him.

2. A *sorrowful remembrance*, that these should remember him so, that your hearts should break, and your eye should weep: when you remember your sin was the *Judas* that betrayed him: your

ſins were the ſpears that pierced his bleſſed ſides, and let out the blood from his holy heart; that were the Thorns that Crowned him, and the Nails that faſtned him to the Croſs. When *David* would ſorrow for his ſins, he penneth a Pſalm, which he intitles a Pſalm to bring to remembrance, *Pſal.* 38. And when you would have your heart to ſorrow afreſh for your Pride and Unbelief, and other ſigns, go to the Sacrament, which is a Sacrament to bring us to remembrance; there remember the dignity and innocency of the Sufferer, the greatneſs of his ſufferings. 1. From God. 2. From Men. 3. From Devils, the cauſes of his ſufferings, your own wicked doings, and this will help you to a ſorrowful remembrance of your ſins.

3. *A joyful and thankful remembrance.* You muſt look upon your ſin, and be troubled that you have done that which put Chriſt to death; and you muſt here look upon Chriſt, and rejoyce that by his death he hath taken away the ſins that you had done againſt God.

4. *A fiducial remembrance.* That you may ſo remember Chriſt as to truſt in him, and rely upon him, and caſt the care of your ſouls upon him.

5. *A ſilence remembring.* And many ſo remember Chriſt, as to ſilence all the clamours of an accuſing Devil, and an accuſing conſcience, and every one that would lay any thing unto your charge; when you remember Chriſts death, it will furniſh you with ſutable ſupplies to all charges laid upon you. The Devil will accuſe you of ſins before and ſince converſion, and you cannot deny them; but you may remember Chriſts death and ſay, it is true, I did ſo; but Chriſt hath born mine iniquities in his body upon the Croſs; what now, O mine enemy! he will tell you

you of your ſins of omiſſion, of commiſſion, and you cannot deny them: but you may reply, Chriſt hath undergone the puniſhment that was due to me for them; what now, Oh mine enemy! The Law of God will accuſe and curſe you for the breaches thereof that you have made, and you cannot deny them: But here you may remember Chriſt, and ſay that he hath perfectly obeyed the Law, and ſatisfied for your breaking of the Law, and may be comforted; your own Conſcience will accuſe you, but here you may remember Chriſts Death, and conſcience is anſwered and rightly quieted, Thus the remembrance of Chriſts Death will anſwer all charges, *Rom.* 1. 33, 34. And will you yet neglect it?

A *Sin loathing Remembrance*; you will not only mourn for ſin, but loath it too: When you do this in remembrance of Chriſt, you will abhor the Knife that killed your Father, aud the Sin that killed your Lord, when you remember him and it. Now you cannot have ſuch a remembrance of Chriſt as this, ſo well without the Lords Supper, as with it; except you will unadviſedly and wickedly charge Chriſt with a ſuperfluous inſtitution of a needleſs means, that hath no tendency in it to beget ſuch a remembrance of him in your thoughts; and whom will you delight to remember, if not your Lord? who ſhall live in your thoughts if not your Saviour and Redeemer? and how will you thus remember him, if you do neglect the means appointed by him for the attaining of this end?

Shall Chriſt himſelf beſpeak you to do this in remembrance of him, ſaying, *Do this in remembrance of me.*

First, That came down from Heaven to Earth for your ſake, that left the boſome and the glory of my Father, to be clothed in the rags of humanity for your ſake, and will you not do it?

Secondly, ſhall he ſay, Do this in remembrance of me, that led a life of ſuffering, from the Manger in which I lay, to the Croſs on which I hung, and will you not do it?

Thirdly, ſhall he ſay, do this in remembrance of me that underwent a ſhameful, painful, curſed death for your ſake, and will you not do it?

Fourthly, Shall he ſay, *do this in remembrance of me*, that was buried and roſe again, for your ſake, and will you yet neglect it?

Fifthly, Shall he ſay, *do this in remembrance of me*, that go from Earth to Heaven again, to prepare a place for you in glory, and take poſſeſſion of the heavenly Manſions for you, and will you yet abſent your ſelf from it?

Sixthly, Shall he ſay, *do this in remembrance of me*, that am going to the right hand of God, to intercede for you, to plead your caſe with the Father, and will you yet turn your back upon it?

Seventhly, Shall he ſay, *do this in remembrance of me*, who will come again at the laſt, and openly abſolve you before Angels, Men, and Devils, and will you yet ſlight it?

Eighthly, Shall he ſay, *do this in remembrance of me*, with whom you ſhall for ever be, with whom you ſhall for ever live, a holy, happy, bleſſed life; and will you yet be indifferent whether you do it or no? nay, be backward to it? Oh! ſeriouſly weigh theſe things, and then ſay, though you have not done it all this while, yet now you will.

Fourthly,

Fourthly, You are bound to uſe all means for the encreaſe of your grace, for the enflaming of your love, the ſtrengthening of your faith, and the renewing of your repentance, and the ſubduing of your ſin, and you ſin if you do not: you cannot neglect it, but you increaſe your guilt; and would it not be better for you to go in a right manner, and have the pardon of your ſin ſealed to you, and your guilt removed from you, than by a conſtant neglect contract more guilt upon your Soul? are you not bound to grow in Grace? or have you enough already? do you not want more meaſures and degrees of Faith, and Love, and Hope? aud can you neglect the means of growth, and yet grow? can you neglect your food and yet be nouriſhed? or do you not ſin if you do neglect the means of growth?

CHAP. IV.

Containing twelve Queſtions to thoſe Believers that neglect the Lords Supper.

LET me proceed to ſhew you the aggravations of your long neglect of the Lords Supper, I pray you therefore tell me;

Q. 1. *Is not this to live in neglect of a plain commanded duty? you ſee it proved to be your duty; and is it nothing to you to live in a known ſin? Nay, and to plead for it too? as you do for not coming to this Ordinance; it may be it is becauſe you doubt of your ſincerity, and might not this increaſe your doubts,*

when you are partial in your obedience to Gods commands?

Q. 2. *Is not this great hypocrisie to complain of the hardness of your heart, and yet will not use the means to have it softned? to complain of the power of your sins, and yet will not bring them to the Cross of Christ to have them mortified and subdued? Is not this great dissimulation, to run to Ministers with complaints in your mouth, and tears in your eyes, because of the prevalency of corruption, and yet will not use the means for the farther conquering of them? If it be so, why then do you complain? if it be so, why then will you not diligently and conscienciously use the means, that it might be better with you? Oh come, bring your hard heart unto the blood of Christ, and see if it will not soften it; bring your strong corruptions to this blood, and see if it will not weaken them?*

Quest. 3. *Is not this to set light by a special token of the love of your dying Lord? the nearer Christ was unto his death, the more lively were the discoveries of his love unto your Soul, and will you take no more notice of it? Methinks Christ when he was to die, speaketh thus unto his people, You are they whom I have loved, you are they for whom I will do and die; you are they whom I will always think upon, and in whose thoughts I love to live; and because the hour of my death is come, and I must go away from you, therefore I will leave you a memorial of my death and love, that as oft as you see it, you may remember me; when you behold it, then think of me; and was Christ mindful of your good and comfort in that very night in which he was betrayed, and will you thus neglect and disesteem it? If your most dear and special friend upon his death-bed had bequeathed*

you

you some token of his love, and said, when you behold this, then think of me when I am dead and gone, would you throw it by, and never view it? do not the expressions of your dying friends make a more deeper and larger impression upon your heart and thoughts? and shall not the words and entreaties, and commands of your dying Lord?

Quæst. 4. *Is not this to disesteem a firm conveyance and assurance of all the Gospel-blessings and benefits purchased by the death of Christ? Is not this Ordinance Gods Broad-Seal to confirm unto your Soul the great and everlasting blessings of the Covenant of grace? Would you be contented with the Writings for your Lands and Houses without a Seal? or would you not desire a Sealing day, and be glad when it comes, that you may be the surer, and your title made more clear? and are not the pardon of your sins, and your title to the Kingdom of God greater things: and the assurance of these more, infinitely more desirable? or do you doubt you have them not, and yet will not come to have your evidences to be cleared? This Sacrament it is* Signum rememorativum, *to bring to your remembrance the Passion of our Lord, where he would testifie to your conscience, and assure that he died for you: It is* Signum demonstrativum, *a demonstration of his love, where he would assure you that he loves you: It is* Signum prognosticum, *or* prænuntiativum, *a prognostick of your future and eternal happiness, where he would assure you that you would undoubtedly be partaker of it, and will you yet neglect it?*

Quest. 5. *Is not this too great a design of the littleness of your love to him? did you love him, would you not desire to be there where he is wont to take his walk? did you love him, would you not desire to eat and drink at his Table? yea to feast upon him? and*

to be there where you may find him, and where he manifests himself unto them that love him? did you hunger after him, and thirst for him, would you not desire to be there, where you may be filled and satisfied?

Quest. 6. *Is not this too great a sign of your slighting communion with him? that you do not set so high a price and valuation of fellowship with him, or do you complain that you have it not, and yet will not come where you may have it?*

Q. 7. *Is not this too great a sign that you set so little by the comforts of the Spirit, and the warming joys of the Holy Ghost! Is it not here that God hath shed abroad his love into the hearts of true Believers, and sends them away with their hearts full of joy, and their mouths of praises? or do you complain you have comfort, and that you are a stranger to Spiritual joy, and will not come where you may not only have a taste, but drink full draughts of the Well of consolation?*

Quest. 8. *Is not this to grieve the Spirit of God, and to make him more angry and displeased with you, and withdraw himself further from your Soul? Can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage Supper, and sent his Servants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadness, and let you go sorrowing to your Grave, and never let you taste of the sweetness of these comforts till you get to Heaven? or how can you complain, that God departeth from you, when you will not come near unto him; that he withdraweth from your Soul, when you withdraw from your duty?*

Quest. 9. *Is it not too great a sign, that when you*

did

did receive it, you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your Soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? Had you experimentally found the reaching forth of your love to God, and desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Q. 10. *Is it not all one to you, if there had been no such Ordinance appointed? what is it to you, if you receive it not? if it be a Sacrament to others, yet it is not to you: if it be a Seal to others, yes it is not unto you, that live in the neglect of it. The Lamb was not the Passover, but the Lamb killed, and roasted, and eaten, was the Pass-over. Nay, let me tell you it had been better for you if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now while you do neglect it: but then you would have been without that sin and guilt that now you contract by the forbearing of it.*

Q. 11. *Is it not great unthankfulness in you thus to live in the neglect of it? Can you be thankful unto Christ for adding Seals unto His Covenant, while you omit it? Have so many souls unfeignedly blessed God for this institution, and will you be guilty of too great ingratitude?*

Q. 12. *Do you know what it is that you have lost by neglecting of it? and might it not have been much better with you in your spiritual condition, if you had frequently attended upon God therein? If there be*

any thing in Law and Gospel to awake you first, and comfort you afterwards, this Ordinance would have done it. Here you might have seen the desert of sin, and the evil of transgressing the Law of God, to rouze you out of your spiritual security: here you might have had the cordials of the Gospel to have comforted and revived your swouning Soul under the affrightments and terrors of the Law; if there be any thing in the wrath and love of God to work upon your heart, here you might have seen lively discoveries of both: of Gods wrath against sin in the death of Christ, of Gods love towards the sinner in the death of Christ. Oh! You cannot tell what you have lost by omitting of it, what grace you have lost, what comforts and joys you have lost, that others have found in the frequent and conscientious use of this ever to be prized Ordinance.

CHAP. V.

Containing some doubts of weak Christains that hinder them from receiving the Lords Supper, with a resolution of those doubts.

Doubt *BUT, you say, you question your right unto the Lords Supper, because you fear you are yet in a natural condition, and this is the Childrens Bread; it is Bread of life, and belongeth only unto them that are living Christians that have indued the Life of Grace.*

Sol. 1. Either this is so indeed, or it is not; and let it be what it will you do undoubtedly sin; if you be not fit, that is your sin; if you be fit your

your natural condition, that is your ſin as well as your miſery; and one ſin will never excuſe you from another; if it be ſo, why do you not forthwith look after Chriſt, and be fitted for it, and then come?

2. But do you not proceed upon a great miſtake? for I hope better things of you, and things that accompany Salvation; therefore I beſeech you in the fear of God, after due debate and ſearch into your own Soul, anſwer me theſe Queſtions.

Firſt, Do you not ſee your ſelf utterly loſt and undone? do you not ſee your miſery out of Chriſt?

Secondly, are you not ſenſible of the ſins that brought you into this miſerable condition? Is it not the burden your Soul groans under, and would willingly, heartily willingly be eaſed of it, as ever ſick man was of his ſickneſs, or Priſoner of his Chains? doth it not grieve you that your ſins have been committed? and if they were to do again, by the Grace of God you would not do them?

Thirdly, Do you conſcienciouſly practiſe whatever you have been convinced is your duty, and dare not omit it when you know it? do you give your ſelf to prayer and meditation, and other duties? and yet do you ſee the emptineſs and the inſufficiency of them to juſtifie you in the ſight of God? that as you dare not omit them, ſo you dare not reſt in them, nor rely upon them; becauſe you ſee your prayers have need of pardon, and your tears have need of being waſhed in the blood of Chriſt? that you do get out of your ſelf, and ſeek for ſalvation in another. And therefore,

Fourthly,

Fourthly, Do you not unfeignedly desire after Christ, and hunger and thirst for him and his Righteousness? are you not willing to accept of him upon any terms, upon his own conditions, for your Lord and Saviour? are you not willing that he should sanctifie as well as save you, and bring you to obedience as well as to glory? doth not your judgment value him above all? and your will choose him before all? and are not your affections of love, and desire, and joy, set upon him? If you doubt whether you love him, yet tell me whether you would love him? *If you would, you do.* If you doubt whether you have received him, yet tell me whether you are willing unfeignedly willing, to take him upon his own terms, and choose him for your treasure, and your happiness, and your chiefest joy? *If you are willing thus to receive him, you have received him,* and so you are habitually prepared for this Ordinance, and ought not to continue in the neglect of it.

Doubt. *You say upon serious search, and find you are willing upon any terms to accept of Christ, you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him, but you fear Christ is not willing, you believe he is able to help and save you, and to give you grace and glory, but whether he be willing you do not know.*

Sol. 1. *That you should be willing, and not Christ, is impossible:* For as much as your willingness to accept of Christ, is a fruit of Christs willingness to give and bestow himself upon you: I pray you tell me, is real and unfeigned willingness to be holy, to be like to God, to be in all things guided and directed by the spirit, and the word of God,

a flower

a flower that grows in Natures Garden? is not the will of man the great rebel againſt God, and the great oppoſer of the work of grace? is it not the complaint of Chriſt againſt natural men, that they will not come to him, though thereby they may have life? *Joh.* 5. 40. *How oft would I have gathered you, and you would not, Mat.* 23. 39. You muſt therefore know when the will is ſubdued, the greateſt enemy in your Soul againſt Chriſt and Grace is ſubdued; and indeed when the will is wrought upon to chooſe Chriſt to be willing to receive him, the work of ſaving converſion is wrought in that Soul.

2. Do you ſay, you are willing, and Chriſt is not? *that is your intolerable pride ſo to think and ſpeak.* It is uſual with many dejected Souls that complain of their own unworthineſs, and vileneſs, and ſins, that loath and abhor themſelves for their ſins, the great work of humiliation, that yet have this inſufferable pride remaining in them, that they are willing, but Chriſt is not. Indeed have you ſuch good thoughts of your ſelf, and ſuch low, and mean, and bad thoughts of Chriſt? Is it not pride enough in you, to have better thoughts of your ſelf, than of others of your fellow Chriſtians; but muſt you have higher thoughts of your ſelf than of your Saviour? or do you ſay you are worſe than others, and yet in this advance your ſelf above God and Jeſus Chriſt? it may be you never perceived ſo much pride to be at the bottom of ſuch conceptions and expreſſions, that you are willing, but God is not willing, but Chriſt is not willing. Oh proud creature! proud ſinner! proud mourner! is not this to have too high and proud thoughts of your ſelf, to think you are

more willing to receive good than God is to give it? to be good, than God is to make you ſo? Is it poſſible that a ſinner, that by nature is a bitter enemy to goodneſs and holineſs, ſhould be more willing to be made good and holy, than God that is by nature good and holy, and a lover of it, ſhould be to make men ſo? Oh fall upon your knees, and let thoſe tears that you ſhed in lamenting your ſad condition, that God is not willing to be yours, when you are willing to be his, be better ſpent in weeping for the pride of your heart, in thinking you are willing to receive Grace and Chriſt, and he not willing to beſtow himſelf and it upon you.

3. If this might be, that a Soul may be unfeignedly willing to accept of Chriſt upon his own terms, and yet periſh, than at the laſt day ſome might plead appeal to God: *Lord I was willing to be holy, but thou waſt not willing to make me holy. I was willing to receive thee upon thine own terms, but thou would not give thy ſelf unto me, no not upon thine own terms; and I am not damned becauſe I was not truly willing to be ſanctified and renewed, but becauſe Chriſt would reject me willing to come to him.* But there ſhall not be a man that ſhall dare to open his mouth in this manner unto Chriſt at the laſt day.

4. But this will be manifeſt that Chriſt is more willing than you, in that *he did die more willingly for you, than you can for him*: He did die more willingly to make you holy, than you can for holineſs ſake, or for his ſake when you are made holy; hath he died for you to purchaſe holineſs, and grace, and glory for you, and yet will you think that you are willing, and not Chriſt: nay, Chriſt

was

was more willing to die for you, than you are to live to him, and was he not yet willing? when think you Christ is not willing? think upon the ſorrows, the ſhame, the ſufferings he endured in his body, in his ſoul; how he ſweat as it were great drops of blood; nay, bled and died for you, and then ſay no more you are willing but Chriſt is not.

Doubt. *But you will reply, if Chriſt died for me, I ſhould not doubt but he is willing to give himſelf and his Grace and his Kingdom to me; but that is my fear, in that I am not ſatisfied; and therefore I cannot in the Sacrament commemorate his death, becauſe I cannot ſee he died for me.*

Sol. 1. If you be one of *Chriſts people*, then he died for you, he died to ſave his people from their ſins, *Mat.* 1. 21. And you are one of his people, if you are made willing in the day of his power, *Pſal.* 110. 2. *Thy people ſhall be willing in the day of thy Power*: Are you therefore willing to forſake every known ſin? willing to perform every known duty? willing to bear every burden he ſhall lay upon you? willing to be what he would have you be? then you are one of his people, and you may be ſure he died for you in particular.

2. If you are one of *Chriſts Friends*, then he died for you, and you are his Friend if you make conſcience of doing whatſoever he commands you, and are grieved where you do come ſhort, *Joh* 15. 13, 14.

3. If you *are dead to ſin*. You cannot be mortified to ſin, if Chriſt had not been crucified for you; Sin had never been dead in you, if Chriſt had not died for you, *Gal.* 6. 14.

4. If you *live to Chriſt*, Chriſt died for you; if

if it be your care to walk in his ways, to do his will, and make him your end, and his glory your aim in all your actions, or in the general ſcope of your life, *Gal.* 2. 20. 1 *Pet.* 2. 24. 2 *Cor.* 5. 15.

CHAP. VI.

The Second Concluſion, ſhewing that Believers muſt often receive the Lords Supper.

THat it is the duty of the Diſciples of Chriſt often to partake of the Lords Supper.

Baptiſm is but once to be adminiſtred, but the Lords Supper is often to be received: the frequency of it is not determined; often it muſt be, how often is not expreſſed; if you had opportunity every Lords day, and you redeemed and improved it, your Soul may thrive and grow the more in grace and holineſs: meals which are for nouriſhments muſt be often; you often eat and you often drink for the nouriſhment of Nature, and yet it is not told you how oft you muſt eat, how oft you muſt drink, but the ſenſe and feeling of the want of your food will direct you unto this: So if you have but a ſenſe and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers, that would guide to a frequent iteration of this Ordinance. Conſider therefore,

Firſt, Do you not often ſtand in need of being waſhed in the blood of Chriſt? Do you not often defile your ſelf, and gather filth upon your ſoul? and ſhould you not often apply your ſelf to the Foun-

Fountain of the cleanſing blood of Jeſus Chriſt.

Secondly, Do you not often blot your evidences, and diſturb your peace? and have you not need of the frequent uſe of that Ordinance, wherein God might renew your evidence, and ſpeak peace unto your conſcience? Do you not often contract guilt, and ſhould you not oft come to have your pardon ſealed and confirmed to your Soul in the blood of Chriſt?

Thirdly, Do you not often need the means of ſpiritual warmth and quickenings? are you not often dull, and often dead, and often lukewarm? and do not thoſe that are often ſick, often need their Phyſick to purge and make them well? if you are ſometimes warmed in an Ordinance, do not your affections abate again, that you have not that livelineſs of affection, nor that reviving joy, which in the actual performance of the duty you did find? and is it needful to exhort you that have found the benefit of this Ordinance, to go often to it? Let the experience of what you have found in it, and the want you do lie under the ſeldom approaching unto it, quicken your deſires after a frequent attendance upon God in it.

Fourthly, Do you not often need ſo great an help for the breaking and ſoftning of your heart; for the renewing of your repentance for ſin, and ſtrengthening and confirming of your reſolutions againſt it? is not your heart too apt to fall in love with ſin, and to renew its league with ſin? do you not often need to be put in remembrance of Gods diſpleaſure againſt it, his hatred that he bears unto it, and the dreadful effects and deſerts thereof? and is not this done more lively in the Lords Supper? Gods diſpleaſure

againſt

against sin is more discovered in the death of Christ than in turning the Angels out of Heaven or *Adam* out of Paradise, or in the destruction of the Old World, or in the burning of *Sodom*, or in the damnation of innumerable unbelieving and impenitent persons.

Fifthly, Do you not often need so great an help for the encreasing of your love to God and Christ? do you often complain that you love God no more, and will you not more often use this so great means for the encreasing of your love?

Sixthly, Do you not often need so great a help for the strengthening of your Faith and hope, that you may be more able to make a particular application of Christ and his benefits to your Soul, and to have a more lively hope of the Kingdom of Heaven?

Seventhly, Do you not often need so great an help to put you in remembrance of your Lord Jesus? are you not too apt to forget him and his love in dying for you? is he so much in your thoughts as he doth deserve? or is it enough to have some occasional thoughts of Christ? or should you not more solemnly dwell in your meditations upon him? and doth not the nature and the end of this Ordinance lead and help you to fix your thoughts more permanently upon him, when you see how he was crucified and dyed for you?

Eighthly, Do you not often need so great an help to make you more thankful for the matchless love wherewith he hath loved you, and the unparallel'd blessings he hath purchased for you, and conferred upon you? is it not a shame and sin,

ſin, you are no more in praiſing God, and rejoycing in him for ſuch priviledges that were procured by the bloud of his only Son, and your deareſt Lord? and can you ſit at his Table and not have your Soul railed in the higheſt admirations of his love and mercy to you?

Ninthly, Do you not often need ſo great an help for the getting and maintaining of more intimate communion with God and fellowſhip with Jeſus Chriſt? is it not here that God doth abundantly let forth himſelf into his peoples hearts? is it not here that Believers feel the goings forth of their hearts in love unto him, and deſires after him, and delight and joy in him? do you complain you have ſo little of God, and will not more often go where you may receive more influences from him.

Tenthly, Do you not more often need ſo great an help for the cloſer knitting of your heart unto the people of God in greater affection and love unto them? Do you love them as you ſhould? or is there not too great an alienation of your heart and affection from them? or doth not this Ordinance, which ſhews you the love of Chriſt to all his people, incite them that attend upon it, to imitate the Lord Jeſus in loving of them; that we ſhould love one another as he hath loved us: when we ſee we are *one bread*, and redeemed by one *Lord*, and fed at one *Table*, and are waſhed in the *ſame blood*, and enjoy the *ſame priviledges*, and are here aſſured of the *ſame inheritance* and *Glory*; doth it not engage us to be of one heart, & to be kindly affectionate one to another, as Chriſt was to all? though it is to be bewailed with tears of blood, that this Ordinance, which

ſhould

ſhould have cemented us in love, and ſodered our hearts together, through our corruption hath been the occaſion, not the cauſe of great breaches and diviſions in the Church of God.

Thus if you ſeriouſly conſider your own frequent wants, and often reflect upon your often need of this Ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful an Ordinance.

CHAP. VII.

Third Concluſion proving we are to give great diligence to prepare our ſelves for the receiving of the Lords Supper.

THat *whenſoever you are partaker of the Lords Supper, you are to be painful and ſerious in making preparation for it.*

The preparation muſt be for theſe reaſons, which you may lay to your heart, and find them to be quickening motives to ſtir you up thereto.

Firſt, From the preparation they were wont to make for the Paſſeover under the Law, 2 *Chron.* 30. 3. *They could not keep it at that time; becauſe the Prieſts had not ſanctified themſelves ſufficiently*: They did for a while defer it, till they have made more preparation for it: and after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2. *Chr.* 30. 18, 19. *The good Lord pardon every one that prepareth his heart*

to

to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary: If any man were unclean, he was to ſtay another Moneth, and then eat it, *Numb.* 9. 13, 11.

That they prepare for the Paſſ-over, appears by,

1. The actions they did before the Paſſ over.

2. The diſcourſe they had with their Children before the Paſſ-over.

3. The time they took up before the Paſſ-over.

Firſt, From the actions before.

Firſt, Before they did eat the Paſſ-over, they were to cleanſe their Houſhold-ſtuff, their Veſſels and Utenſils from all leavened bread, that none may be found in them nor cleave unto them.

The parallel is, before we eat the Lords Supper we muſt cleanſe our hearts and lives from all known ſin, that we allow our ſelves in no known wickedneſs, that we do not drive a trade often, nor be drudges to the Devil, nor Factors for Hell; we may come with many ſins *bewailed, ſtriving againſt, and groaning under them*, but not with one ſin *allowed*, and *approved of*.

Secondly, then they made a ſtricter ſearch after any bit of leavened Bread, by lighting a Candle, and looking into every little Corner and Chink in the Houſe, the night before the Paſſ-over.

The parallel of this is, A cloſer ſearching of our hearts, by lighting the Candle of Conſcience at the fire of Gods Word, and looking into every room and corner of our hearts, leſt there ſhould be any ſin lurking in our Souls, and remaining undiſcovered: we ſhould enquire after the

the ſins in our underſtanding, will, affections; what is amiſs in our love, delight, joy, *&c.*

Thirdly, Then having found the reliques and fragments of leavened Bread, they caſt it out: that they would not only not uſe it, but not have it in their ſight, that they may not ſet their eyes upon it, nor look towards it, or would burn it till it were conſumed.

The parallel of this is, the caſting away of our ſin, when by diligent ſearch we have found it out; we muſt not find out ſin to indulge it, but to forſake and kill it; not to have our hearts to hanker after our ſin, when we come to the Lords Table.

Fourthly, They had a form of words for the curſing of that leavened bread which they could not find out, *viz. All the Leaven that is in my power, whether ſeen by me, or not ſeen cleanſed by me, or not cleanſed; let it be nothing, let it be eſteemed as nothing; as the duſt of the earth let it be ſcattered and deſtroyed.*

The parallel of this is, the diſowning of every ſin, ſeen or not ſeen, after this manner, *Lord, if there be any ſin in me, which after all the ſearching of my heart I have not found out, let it be accurſed, let it be as nothing as the duſt of the earth; if there be any ſin in me which is not dealt ſeverely with, it is not becauſe I love it, but becauſe I could not find it.*

Secondly, From the diſcourſe they had before they came, appears they did prepare for it. This was betwixt the Father and his Children.

Firſt, The children enquired *what is the meaning of this ſervice?* Then the Parents anſwered, it is the Lords Paſſeover, who paſſed over the houſes

houſes of the Children of *Iſrael* in *Ægypt* when he ſmote the *Ægyptians*, and delivered our houſes, *Exod.* 12. 26, 27.

The Parallel of this is, That Chriſtians ſhould diſcourſe togethet, or ſpeak unto themſelves in holy ſoliloquy, *viz.* What is the meaning, O my ſoul, of this ſervice, of this love of Chriſt, in appointing this holy Ordinance? What doth it bring to thy remembrance, O my ſoul? And here you have occaſion of expatiating in the whole method of God, in exalting the freeneſs of his grace in mans redemption. *Oh what meant my deareſt Lord in ſhedding of his blood, and ordaining this for the commemoration of it! Surely it was, Oh my Soul, to deliver thee from miſery, to make thee partaker of his grace and love, and to ſeal it to thee, and make thee to rejoyce in the remembrance of it.*

Secondly, The Children ask, *why do we eat it with bitter herbs?* the Parents anſwer, becauſe the *Ægyptians* made the life of our Fathers bitter in *Ægypt*, that they may be ſtirred up to greater thankfulneſs unto God.

The parallel of this is, That we ſhould reflect upon our ſins, which made our lives bitter while we lived in them, and that now we ſhould taſte more bitterneſs in our ſins, than we ever found ſweetneſs, pleaſure, and delight therein.

Thirdly, Why *do we eat with unleavened bread?* The Parents were to anſwer, Becauſe the Dough of our Fathers had not time to be leavened.

The Parallel of this is, That we muſt make haſte to Chriſt, and eat his New Teſtament Paſſover with the unleavened bread of ſincerity and truth; that we muſt not delay to come out of ſpiritual *Ægypt*, nor go to Chriſt in hypocriſie, but in truth.

Thirdly,

Thirdly, from the time there was betwixt the taking, and the killing of the Paſchal Lamb: the Lamb was taken the tenth day, and killed the fourteenth day of the moneth, *Exod.* 12. 3. *and* 7. And it is received as a Tradition among the *Jews*, that for the duration of thoſe four days the Lamb was tied to their Bed-poſts, that in the evening when they went to bed, and in the morning when they aroſe, and in the day-time, when they were private in their Chambers, the ſight of the Lamb might affect their hearts, and put them in mind of the work they were to do, and bethink themſelves of the greatneſs of Gods mercy towards them, in delivering them from *Ægyptian* bondage.

The Parallel of this is, That Believers, before the Lords Supper ſhould take a competent meaſure of time to bethink themſelves of the love of God, in delivering them from ſin and hell, infinitely worſe than *Ægyptian* Bondage, and prepare themſelves to commemorate the death of Chriſt, and be partakers of the great bleſſings that at the Lords Table true Believers have conferred upon them.

It is not ſufficient to ſpend an hour the night before, or in the morning you are to approach unto it; but ſome days before to have it in your thoughts, that you may conſider the greatneſs of the work you are to go about.

This Example of the *Jews* is cogent unto us, forasmuch as the Lords Supper is not inferiour to the Paſſover.

1. Neither in the *Inſtitution* of it; the Paſſover was by Gods Ordination, and ſo is the Lords Supper; but God appointed that by *Moſes*, but this

this was by Christ himself in his own Person.

2. Nor in the signification of it: That to put them in remembrance of their deliverance from *Ægypt*, and Typically from Hell: This puts us in remembrance of the Love of Christ, in bringing us from misery, and freeing us from torments infinitely worse than *Ægyptian* slavery.

3. Nor in the use and end of it, this being a seal of the Covenant of grace, to convey to believers an assurance of the blessings of the Covenant of Promise.

4. Nor in the *manner* of its Signification; that, a Sign of Christ that was to come and suffer; this, that Christ is come and hath already suffered.

This is my first Argument why, and Motive that we should approach to the Lords Supper, after painful and serious preparation. *No preparation, no participation.* It is not the putting on our finer cloths on a Sacrament day, but the trimming of our hearts, that God expecteth at our hands.

The second argument for preparation for the Sacrament is taken from the *Author* of it, which is God: The more he that doth invite you to this Table is your Superiour, the more you prepare your selves to go sit down thereat, more than if he be your inferiour, or your equal. God is infinitely your Superiour; consider what this God is that prepares this Banquet for you, and prepare for it.

1. He is a great and a *Mighty God*, a God of inconceivable Majesty, and transcendent Glory, whose perfection is infinitely above the most raised apprehensions of Angels and Men; and would

you go unto the table of a great King with filthy hands, and in your rags? and would you go to the Table of the great King of Heaven and Earth with a filthy Heart, and in your ſins?

2. He is a pure and *an Holy God*; indeed every thing here is holy, the *Signs* are holy Signs, the *things ſignified* are holy things, the *ends* of the inſtitution are holy ends, and the *Author* of it is the holy God: And ſhall our hearts only be unholy? the very externals and utenſils about it are and ſhould be clean; the Cups are clean, the Cloth is clean, elſe you would be offended, and ſhould not your Heart be clean? If not, will not your God be offended?

3. The Author of this Ordinance is a *God of infinite jealouſie*, and he is moſt jealous in the matters of his Worſhip: In the ſecond Command, which ſets forth the manner of Gods Worſhip; he makes himſelf known by this Attribute, that he is a jealous God, and if his jealouſie ſhould be kindled againſt you at his Table, it will be uncomfortable, it will be terrible to you.

4. The Author of this Ordinance is an *Omniſcient God*, and cannot be deceived; if there be but one among a thouſand that receiveth unworthily; his eye will be upon him, he knows his Name, and ſees where he ſits: God knows the frame of his heart, he knows your end why you are there, and what your diligence was before you came; then come prepared.

The third Argument for diligent preparation, is taken from the *matter* of this Sacrament: the more excellent, and noble any thing is, the more heinous is the abuſe thereof. If a Servant break, and ſpoil ſome earthen Pitchers, his Maſter may more

more eaſily paſs it by; but if he take his Jewels, and his pretious Pearls, and caſt them into the Kennel, and bury them in the Dunghil, he will be more difficultly pacified. If a Man ſhall deal unjuſtly with another, it will be diſpleaſing unto God; but if he ſhall deal unworthily with his Son, he will be provoked: if you ſhould abuſe your common Bread and Drink, which God daily gives you for your ordinary repaſt and nouriſhment, you commit a Soul-damning Sin; but if you prophane their ſpiritual dainties without repentance, your damnation will be aggravated.

Here you have to do with bloud, and *then*, if ever, you ſhould be ſerious; but moſt of all when it is the bloud of God. Conſider before you go, that you are to have *to do with the bloud of Chriſt*, and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *ſubject* that is to be partaker of it; as we may be conſidered in a two fold ſtate or capacity.

What we were.
What we are.

Firſt, *Every Man is born unfit for the Lords Table:* We were Enemies to God, and therefore except we will come in our enmity to God, we muſt prepare and fit our ſelves, by being reconciled unto God: We are *born* ſpiritually dead, and it would not be ſo loathſome a ſight to us to have a dead Corps full of Plague-ſores ſet down at our Table, as a Man dead in Sin to ſit down at Gods Table, is loathſome unto God; *Where there is no Life, there is no Appetite; and where there is no Appetite, there is no actual preparation to the Duty.*

Secondly, Such as are *truly converted, may yet be indiſpoſed for this duty*; therefore there muſt be preparation. It is not every one that hath true grace, is preſently to be judged *actually* fit for this Ordinance: As a man that is aſleep, is a living real man, but yet he is not fit to eat, and drink, and converſe with men; ſo a man may have Faith, and Love, and Hope, and yet not be fit for this duty, if his Faith be aſleep, and Love and Hope be aſleep: For *a man that is a worthy Receiver, might receive unworthily*; my meaning is, That one that is habitually prepared by having the truth of grace, may receive amiſs, by being not actually prepared by the drawing forth of his graces into act and exerciſe; and how much time muſt be ſpent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of Faith, and Love, Deſire, and Delight in God, before you can bring your heart to be broken for your ſin, *&c.*

Fifth Argument for Preparation, is taken from the *Conſcience*, which will be anſwerable to our preparation, or neglect thereof, which will be either bad or good: For though God doth not beſtow the great things in the Sacrament *for* our preparation, yet he will not give them *without* our preparation.

Firſt, The conſequents of coming unprepared will be very dreadful.

1. *Such do fearfully increaſe their guilt in a very high degree*, in making themſelves guilty of the Body and Bloud of Chriſt, though not as an *Actor* in his death, yet vertually as an *Abettor* and *Conſenter*; for an *unworthy receiver is a Chriſt murderer*, as he that defaceth the Kings Picture, doth

doth reflect upon his Perſon. He that dares ruſh upon the Sacrament with *reigning ſin* in his heart, would be a *Judas* unto Chriſt, if he were perſonally upon earth; and had *Judas* his opportunity, temptations, and other circumſtances; he would waſh his *hands* in the blood of Chriſt that comes, but not to have his heart waſhed in the Sacrament, 1 *Cor.* 11. 37. And will you *ſo come*, to have your ſin increaſed, inſtead of having of it pardoned?

O what a crying Sin is *Blood-guiltineſs*, though it be but the blood of a common man: But what will it be to be guilty of the blood of the Son of God? Did not the blood of *Abel* cry againſt *Cain* for vengeance? Oh what a *voice* and *cry* will there be then in the blood of Chriſt! and will you have the blood of Chriſt cry againſt you, inſtead of *pleading* for you? Nay, you will Sin more than many of the *Jews*, that did actually crucifie him, for many of them did it ignorantly; for had they known him, they would not have Crucified the Lord of Glory, 1 *Cor.* 2. 8. But you know and acknowledg him to be ſuch, and yet will be guilty of his Blood; they did it in his ſtate of humiliation, but you do it in his ſtate of exaltation. It would have been better for *Judas* if he had not been born, and it would be better for you if you never received.

2. Such *draw down great judgments upon themſelves*; and no wonder if great guilt and great ſin be followed with great judgments; for God will proportion mens ſufferings to their ſinnings. *He that cometh without the Wedding Garment on his Soul, ſhall go away with a curſe upon his Head, and Heart*,

Conſider,

2. Such *deserve eternal torments, and the damnation of Hell*, 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself:* Not to another that partaketh with him. *Eateth damnation*! Oh what a dreadful Morsel is damnation! whence you see the reason why the Devil puts on many Drunkards to be so eager after this Sacrament, it is that they may drink their own damnation, there is *Death to him in this Cup.* The word κρίμα as well as κατάκριμα is rendred damnation in other places, *Job* 3. 17. 2 *Thess.* 2. 12. Yea, this might be the case of a Child of God, that he may deserve damnation, though not be (through repentance) *actually condemned.* Damnation *is the desert of this sin*, though not the *portion of the sinner*, that is brought to repentance for his sin. God may send an Hypocrite from his Table unto torment. The same *Red Sea* that was Salvation to the *Israelites*, was death and destruction to the *Ægyptians. Eateth Damnation*! Oh what a dreadful word is this *Damnation!* And that when a Man comes to be partaker of a Saviour. Take heed what you do when you receive: damnation is not a business to be jested with, nor the Sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

2. Such *provoke God to inflict upon them oftentimes heavy and dreadful punishments in this life*: So that though God will not send a Believer to *Hell* for this his sin, yet he might send him to his *Grave* for this sin, 1 *Cor.* 11. 30. *For this cause many are sickly among you, and many weak, and many are fallen asleep.* It is thought that God sent a Plague among the *Corinthians* for prophaning

ning the Lords Supper. It is not uſual with people in their ſickneſs to reflect upon their unworthy receiving, as the cauſe thereof: They ſay, ſuch a time I did overheat my ſelf, and caught cold, and ſo my ſickneſs came; but not, I went to the Lords Table in my ſin, or without actual preparation, and ſo my ſickneſs came: If unworthy Receivers had no love unto their Souls, yet for the love they bear unto their Bodies, they ſhould be perſwaded to forbear till they were prepared: If damnation and Hell being out of ſight will not affect them, yet death and the grave, that is a nearer object, methinks ſhould. Oh how careful ſhould we be to prepare for that, which elſe might *be death to our bodies, and damnation to our Souls?*

3. Such *provoke God to take away this Ordinance from them.* Gods own people by abuſing of this priviledge, might forfeit the opportunity of approaching unto it: As a Father, when he ſeeth the Children abuſe their Food, may call his Servants to take away and ſet it up, till they ſhall prize it more and uſe it better.

Secondly, The good conſequences are very great if you rightly receive it, with due preparation and care; and is not that your end in coming to it, that you may be better for it? He that aimeth not at his ſpiritual advantage in ſubordination to and conjunction with the glory of God, comes he knows not why: And to come *for this* without preparation, is to ſeparate betwixt the end and the means. Conſider,

1. Such as come in a right manner, *ſhall receive more from God when they come*: The time of preparation is your ſowing time, when you ſhould

ſow in tears, and time of receiving is your reaping time; and he that prepares negligently ſhall reap ſparingly; he that prepares diligently, ſhall reap abundantly. For,

1. Such ſhall receive *more grace* from God, they ſhall come away with more love to God, with more deſires after God, with more faith in Chriſt, and hatred to their ſins.

2. Such ſhall receive more *comfort, and peace and joy in the Holy Ghoſt.* If you ſorrow and weep before you go, you ſhall come away with your heart full of joy, and your mouth full of praiſes. When you have been formal and lukewarm in your preparation, your heart hath been dull and dead in, and after your receiving; but when lively and diligent, God hath ſpoken peace unto your Conſcience, and aſſured you of the pardon of your ſins, and ſent you from *his* Table to your *own* with a joyful heart, and with a chearful countenance.

2. Such *ſhall be more acceptable* and *Welcome unto God*: What you have done aright, he will graciouſly accept, and wherein you failed he will freely pardon; then the *Father* will bid you welcome, and the *Son* will bid you welcome, and the *Holy Ghoſt* will bid you welcome, when you have been weeping and mourning in ſecret for your ſin, whereby you have Crucified the Lord of Life; when you have been begging at the Throne of Grace, Lord give me a Spiritual Appetite after this Heavenly Food: Lord give me power againſt my pride, and paſſion, and earthly mindedneſs; after you have been ſearching into every corner of your heart, that you may find every *Achan* in your Soul: God will ſay, *Yonder*

is

is a Soul that hath taken pains with himself in secret, and hath cryed unto me for a gracious acceptance of his person and performances, and now he shall find that he is welcome; for I will send forth my Spirit and comfort him, I will give him my Grace and quicken him, I will give him my Son and satisfie him. O it will be sweet to have God to smile upon you at his Table: But to have him frown when you are *there*, will be uncomfortable; and to have him withdraw, will make your duty to be unprofitable. Could you take delight at a Mans Table if he frown upon you for every Morsel that you eat? And will it not be worse, when you take the Bread, *then* to have God to frown? and when you take the Cup, *then* to have God to frown and say, Friend, how came you in hither among my Children when you have not on the Wedding-garment? or if you have Grace, yet have not endeavoured by painful preparation, to have it drawn forth into act and exercise.

Sixth Argument: God makes great *preparation for us* in this Ordinance; therefore we should make great preparations when we come to partake of it; and shall not we be preparing to receive what God is preparing to give? Doth the great God make preparations to entertain poor Sinners at his Table, and shall we come rashly and carelesly to it? *Matth.* 22. 4. *Tell them that are bidden, Behold, I have prepared my Dinner, my Oxen and my Fatlings are killed, and all things are ready.* Oh what delightful words are these! Oh that they were delightful to my Soul! Oh how refreshing are these things prepared! and how sweet is the invitation of God to us to come and be partakers of them! Justice might have pre-

pared torments for us, but behold, mercy hath prepared precious priviledges for us! Oh what great things were to be done, that this Supper might be prepared for us! The Son of God muſt come down from Heaven to Earth, and become the Son of man; he muſt ſuffer, and bleed, and dye, and have his garments dyed in blood, that this Ordinance might be prepared for Believers. Beſides, here are great things prepared to be given to ſuch as do prepare to come rightly to it, here is *pardon* of ſin prepared for you; here is *peace* and *comfort* prepared for you; here is further *increaſe* of grace prepared for you: but where are your preparations to receive them? Here is *merit* ready to juſtifie you; here is *blood* ready to waſh and ſanctifie you; here is *righteouſneſs* ready to be imputed to you: but is your faith ready to receive them? is your *love* ready to be acted towards this God that hath made them ready for you? Is your *heart* ready to give thanks and praiſes to this God that will beſtow theſe things upon you? Or will you give occaſion to your God to complain of you, and ſay, I am ready to give increaſe of Grace to yonder Believer, but he is not ready to receive it; he hath not enlarged the capacity of his Soul, by getting greater hungring and thirſting after it: I am ready to give him peace and comfort, when his Soul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your ſins, great and terrible things are prepared for you; a heavy charge is drawn up againſt you, that you do abuſe the blood of Chriſt; that you crucifie the Lord afreſh; and *Conſcience* is ready to accuſe you,

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the *Law* and *Goſpel* ready to condemn you, *Satan* ready to ſeize upon you, *Death* and *Judgment* ready to invade you, and *Hell* ready to torment you; and this is dreadful.

Seventh Argument; *God looketh for great entertainment in our hearts, and at our hands*; and therefore we ſhould prepare for him: God welcomes you unto his Table, and you muſt welcome God into your heart; and both require preparation. When you expect ſome Noble Man to come into your Houſe, what preparations do you make for him? your Houſe is cleanſed, your beſt furniture brought forth, and all your Servants ready to attend him: when you come unto a Sacrament, the great God is to come into your heart, therefore ſet open the everlaſting gates of your Soul, that the King of Glory may enter in; and let every Room in your heart be waſhed and cleanſed, and hung with the Tapeſtry, and Embroidery of the Spirit; and let all the Faculties of your Soul, and Graces in your heart, be ready to attend him. Let Love receive him, let Faith eye him, and your Soul, have Converſe, and Communion with him.

Eighth Argument, *The many duties that here in order are to be performed, and the many graces that are here to be exerciſed, call for diligent preparation.* If you were to perform any of thoſe duties ſingly, which you are here to do joyntly, it is your duty to prepare for each of them. Here ſometime you are to pray to him; here ſometime you are to be imployed in praiſing of him; here ſometime you are to hear from him; and here ſometime you are to meditate upon him, and upon the great work of Mans redemption;

and

and will you not prepare for all these duties, which are so hard and difficult rightly to be done? Here your heart is to be broken, and to be bound up; here your soul is to have a mixture of affection of joy, and sorrow, sorrow that you sinned, and by your sins did bring all this sorrow, and sufferings upon your Lord: joy, that your Lord would die and suffer for your sins, here you are to love him and to hate your sins, here you are to receive him, and apply him, and all his priviledges to your soul. And do not such great things as these require greatest preparations?

CHAP. VIII.

Containing several Questions to excite us to greater diligence in preparation.

BUT because our hearts are too apt to do the greatest work with slightness, and where there should be the greatest care and diligence; I shall further add a few considerations to your mind, wherewith you would do well to urge your heart, when ever you are to go unto this Ordinance: In the fear of God I beseech you answer these following demands.

Quest. 1. *What if you were to dye this day what preparations would you have made then?* The same you are to make when you are to receive the Lords Supper.

Two things especially concern a man to get before

before he dies, and look what degree of neceſſity there is of both for a mans death, the ſame proportion of neceſſity there is of both for the Lords Supper.

2. *It doth concern a man before he dye to get truth of grace*, that he have a real love to God, faith in Chriſt, peace with God through Chriſt; and without this a man cannot dye happily. This is as neceſſary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe and hate his ſins, or elſe he cannot receive worthily. Wo to that man that goes down to his grave before he be converted; and wo be to that man that comes to the Sacrament before he be born again.

3. *It concerns a man before he dye to get ſome evidences of his grace*, and this is neceſſary to his more comfortable dying: a man may have grace and ſo be delivered from the *hurt* of death; but if he have not ſome evidences of this grace, he will lye under the fears of death. So a man before he goes to the Lords Table ſhould endeavour to get the knowledge, ſight, and evidence of his intereſt in Chriſt, and that is neceſſary to his more comfortable receiving; without which though he may receive worthily, yet not without ſome fears; *I fear Chriſt did not die for me, I fear this blood was not ſhed for me, I fear I do not love God*, and ſo will be deprived of thoſe joys and comforts which would come in by a particular application of Chriſt to himſelf, if he can conclude, *Here is blood, and it was ſhed for me; here is righteouſneſs, and it is imputed unto me*: I think a man that is not fit to dye, is not fit to receive. A Man ſhould ſit down to the Lords Table with

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as great care as he would lye down in his Grave; and be as serious for his Soul at this Ordinance as he would upon his dying Bed; *you should go to the Lords Table as carefully as if you were going into another World.*

But do you so? Tell me, if you had been to dye this day you come to receive, would you not have prayed more than you have done? would you not have shed more tears for your sins? would not more of your groans and sighs have pearced the Heavens, and reached the ears of God? would you not have searched your heart more narrowly? and passed sentence upon your self more impartially? and been humbled more deeply? Would you not have said, If I be mistaken about the truth of Grace, now I am to dye, I am lost for ever? And will you not say, If I be mistaken about the truth of Grace, now I am to sit down at the Lords Table, without my serious Repentance I am undone for ever? and instead of having the pardon of my sin sealed unto my Soul, by my unworthy going I bind the guilt of all my former sins upon my Soul, as if the other were not burden great enough. I have added this to all the rest, in making my self guilty of the blood of Christ.

But that you may receive with the same seriousness as if you were to die, ask your self these three questions.

1. *What sin would most disturb the peace of my conscience, if I were to die to day?* And mourn most for that Sin at the Lords Table; what is the Sin that would make you most afraid to die, and be a trouble to your departing Soul? Would it be the pride or passion, or your inordinate loving

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the world? Would it be your neglect of secret duty, or your careless performance of it? that you prayed no more fervently? Would it be that you forgot the Lord so long, and neglected your precious Soul so long? that you have done no more for God, that you have lived no more unto him? that so much of your precious time is gone, and so little of your necessary work is done? Let that cause trouble your heart, and fetch tears from your eyes, when you are at the Lords Table.

2. *What mercy is it you would beg from God if now you were to die?* O beg that mercy when you are receiving; if you were dying, would you ask for Riches, or for Honours, or the greatest things of this World? Alas these would not fit you for your death; or would it not be the truth of grace, the favour of God, assurance of his love, an interest in Christ, in his Promises, in his Priviledges, and an evidence of your title to his Kingdom? would you not then wish, O that God would pardon me, and tell me he hath pardoned me; Oh that he would now be mine, and own me for his own, would not these be your desires if you were to die?

Desire the same when you are to receive the Supper of your Lord. Will you go thither with desires after riches, and temporal enjoyments? or with desires that others would think well of you, and esteem you as a Christian, though you care not to be so? these things will not fit you for receiving no more than for dying; if you were to die, would you desire to be thought godly, rather than to be so indeed? What if one should think you die with grace in your heart, and you

do

do not? and what if others ſhould think you receive with grace in your heart, and do not? neither of theſe would do you real good; beg then the ſame things when you receive, as you would if you were to die.

3. *What mercy is there you would eſpecially bleſs God for, if you were to die?* Give thanks to God for that mercy, when you do *receive:* If you were to die would you chiefly bleſs God for making of you rich and great in the world? or for making of you truly good and holy towards God? would you not upon a dying Bed bleſs God for Chriſt, for the pardon of your ſins, and for the hopes you have of an eternal bleſſed life? Give thanks to God for theſe, with as great reality at the Lords Table, as if you were going to the Bar of God from a dying bed.

Queſt. 2. *What if Chriſt were perſonally preſent, and were to adminiſter the Sacrament to you with his own hands, what preparation would you make then?* If Chriſt your Lord and Maſter were now upon the Earth, and were to ſit with you at the Table, what care would you have uſed to have got your heart into a holy frame? if Chriſt had been with you in your Cloſet when you were upon your knees, would you not have prayed more earneſtly, and wept more abundantly than you did; if Chriſt had been with you the night before, and ſeen you look more into your Shop-Book, than into the Book of God, and the Book of your Heart; and ſeen you turn over the leaves of your Books of Account, and not the Volumn of your life; and been with you when you were more buſie in cleanſing of your Houſe, than of your Heart, would you not have bluſhed to look him in the face

face at his Table; Why! Christ *as God* was really with you, when you were preparing of your heart, and took special notice of your diligence, or remisness in that work. He is with you in the morning before you go, he observes what time you rise, what time you spend, what pains you take to order this duty: And though they be poor, mortal, sinful men, that do administer this Ordinance to you in Christs Name and Stead, yet he requires you should be as serious as if he himself were visibly present, for as he is God he is really present: And will you not reverence and dread Christ as God, as much as you would Christ as Man?

The Master of the Feast doth surely come and view his Guests, and if there were one Hypocrite amongst a thousand Believers, he would know him by his name, and fix his eyes upon him, and say, *Friend, what make you here amongst my people, when you have not that love to me as you should have, nor taken that pains to prepare your self as they have done?* Mat. 22. 11, 12, 13. He did say, this is the *Judas* that will betray me; and he will say, this is the man that prophanes my Table: This is the woman that abused my blood; think of this when you are to come unto this duty, and this dignity, to be a Guest at this Table of the Lord.

Quest. 3. *What if you should see God strike every unworthy Receiver down dead in the place with the bread in his mouth, or with the cup in his hand, what preparations would you make then?* Or if God should inflict some painful or tormenting disease upon every one that comes amiss, how careful would you be then? if God should say to Death, as *Absalom* did to his Servants concerning *Amnon*, 2 Sam. 13. 28. Absalom *commanded his servants, saying*

saying, Mark ye now when Amnons *heart is merry with Wine, and when I say unto you smite* Amnon, *then kill him, fear not, have not I commanded you?* What if God should say to Death, when such a Man is receiving the Sacramental Wine, and I say, unto thee, smite him, then kill him, fear not; I have commanded thee! If GOD should deal with you as he did with the *Israelites*, in *Psal.* 78. 30, 31. *While the meat was in their mouths, the wrath of God came upon them, and slew the fattest of them.* It would surely be a dreadful sight to see an unworthy Receiver go down to his Grave and to Hell with the Sacrament in his mouth; Or what if God should do as is expresst in another case, *Job* 20. 23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.* How would you come then? or what if you should fall down at the Ministers feet, as *Ananias* and *Saphira* at the Apostles feet, if you would dare to come unworthily, what care would you take then?

You do not know but God may do so, and to venture upon a Tryal here is dangerous. Unworthy receiving hath been the death, as well as the damnation of many that so came. Therefore beware.

Q. 4. *What if men could look into your heart, and observe the frame and temper of your soul, what preparations would you make then?* If it should be known to the Minister, and to all the Receivers, what time you spend in secret, in praying and self-examination, would you not spend more time than now you do? else many would have a less esteem of your piety than now they have. If any

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Holy man (unknown to you) had ſtood at your Cloſet door, and over-heard you pray ſo luke-warmly as you did, would you not have bluſhed that he ſhould have ſeen you at the Sacrament; and all this is known to God, and ſhould not the eye and knowledge of God affect you more, than if all the men in the world could know and ſee your heart? He ſees your *principle* and *end* more exactly than men could do, if your breaſt were all tranſparent glaſs.

Q. 5. *What if this were the laſt opportunity you ſhould ever have to be at Gods Table, what preparation would you make then?* If you were to do that which is of ſo great concernment, which you muſt never do more: If God from Heaven ſhould call to you the night before, and ſay Now look well to the frame of your Heart, that you go with care, and eat in Faith, and come away with profit, for you ſhall never receive more, would you then be ſo ſlight as now you are? Why, how do you know you ſhall? are you not mortal? and have you not ſeen ſome at one time at a Sacrament, and that were dead in their Graves, and their Souls in Heaven or in Hell before the next? Hath God given you a Leaſe of your Life? or hath he told you when you have an opportunity, that he will give to you another? come then every time, as you would do, if you were ſure it were your laſt, as you are not ſure but it may be indeed your laſt.

Q. 6. *What if you were to go from the Sacramental board to Gods Bar, from his Table to his Tribunal, what preparation would you make then?* If God ſhould from Heaven tell you, *the ſame day you do receive, the ſame day I will judge you*, the ſame day I will require

require an account of you, how you came, and why you came, and whether you did eat in faith and drink in faith, and do all as one that did believe a Judgment, and a life to come; why this may be your case, and thus God may deal with you, and how if he should, after you have come unprepared?

Quest. 7. *What if you had been then present under the Cross of Christ, when he was crucified, and seen his Wounds, and heard his dying groans, and were then to come to commemorate this death of Christ, what preparations would you have made then?* What if you had seen the Lord sweating drops of Bloud in a cold season, and seen the Thorns upon his head, the Spear thrust into his side, that you may have a window to look into his heart, to see how he hath loved you, and seen the Nails in his Hands and feet; and were, after such a sight as this, to come unto this Table, with what affection would you then come? why all this is really represented to you in this Ordinance, and should be certainly believed, as if you had with your eyes beheld it done. What affection do some discover in beholding the execution of a common Malefactor? And shall not we before-hand endeavour to raise our affections when we are come to see the Crucifixion of our deareſt Lord?

Quest. 8. *What if one that hath been damned for unworthy receiving, should come unto thee from the place of Torment, and tell thee, he hath found it a provoking sin, and that which makes damnation more intollerable to eat unworthily at the Table of the Lord, what preparation wouldst thou make then?* It is no breach of Charity to conceive, or to conclude that some that have been at the Lords Table

Table are now in Hell, and ſhall be there for ever: For if drunkards, ſwearers, or hypocrites, ſhall come unto this Ordinance, that ſhall not ſave them, *dying ſuch.* Chriſt himſelf that at the terrible day of his coming ſhall judge theſe men for abuſing of his Blood, hath told us before hand, that many ſuch ſhall be caſt into everlaſting torments, Luke 13. 25. *When once the Maſter of the Houſe is riſen up, and hath ſhut the Door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence ye are,* ver. 26. *Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets:* As if they ſhould ſay, Lord, we think it ſtrange to find the Gates of Heaven ſhut againſt us; we think it ſtrange, that we that have been thy hearers, and have been at thy Table, that thou ſhouldeſt not know whence we are, that thou ſhouldeſt not approve us, nor receive us: But Chriſt again replies, *ver.* 27. *But he ſhall ſay I tell you, I know you not whence you are, depart from me ye workers of iniquity:* As if he ſhould ſay, I told you once before, that I did not know you, love you, nor approve of you; and though you plead your outward Church-priviledges of hearing and receiving, I tell you once again, I know you not; go, get you gone, go get you down into eternal torments, depart, depart: You were Profeſſors of Piety, but you were Lovers and Workers of iniquity. Now, ſuppoſe one that thou haſt known and ſeen at this Table with thee, that hath died in his ſins, and been damned for them, and hath been in Hell a year or two, ſuffering the vengeance and the wrath of God for this, as

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for his other ſins, ſhould he come to thee and tell thee, I have known ſince I departed out of this life, in which thou now doſt live, what is the puniſhment that is due unto unworthy Receivers, for I have felt it, believe me, *though a damned Soul*, for I have felt it; I ſuffer much for my unjuſt dealing with men, but I ſuffer more for my unjuſt meddling with the Blood of Chriſt; I ſuffer much for my exceſſive uſe of Proviſions at my own Table, for my gluttony and drunkenneſs; but I ſuffer more for abuſing of the Body and Blood of Chriſt in the Lords Supper, when I was upon the Earth. Or ſuppoſe he had been an Hypocrite that is now in Hell for this ſo heinous a crime, and ſhould come and tell thee, when I was in thy capacity of life; when it was my time to live where thou now doſt, I was admitted to the Lords Supper, as now thou art, and I gave as good account unto the Miniſter (as to words and expreſſions) as thou haſt done; I told him I was convinced of my loſt eſtate, that I was weary of my Sin, and grieved for it, and was willing to accept of Chriſt upon his Goſpel-terms, and this I ſaid with tears in my eyes, that the Miniſter thought my condition good, but I deceived him and my ſelf too by lying to him; for now I find I was not willing to let ſuch a particular luſt go, that parted betwixt me and Chriſt: And the Congregation with whom I did receive, did think my condition to be good, becauſe they ſaw me weep when I took the Bread, and ſaw the tears run down my cheeks when I took the wine, but they did not ſee the Hypocriſie of my heart, nor the ſin I did indulge, and would not part with at Chriſts command: But now I am under

der the ſentence of damnation, and have ſuffered more than thou canſt conceive for this my ſin; Oh I am damned, for abuſing of that blood that ſhould have ſaved me! I am for ever damned for dabling in that blood as an unholy thing, in which I was often intreated to have had my heart been waſhed: It is *dreadful, dreadful, dreadful!* Thou doſt not know that art yet upon the Earth, what a *dreadful* thing it is to lye in Hell, and bear the puniſhment that is inflicted upon unworthy Receivers. After ſuch an admonition as this from a damned Soul, what preparations wouldeſt thou make? Why the Miniſters of God do tell thee ſo, and why wilt thou not credit our Doctrine as much as the words of a damned Soul! Nay God, himſelf doth tell thee plainly in his word the greatneſs of thy ſin, and the puniſhment thereof, and wilt thou not believe the true eternal God, before a damned Reprobate? or ſhall not the words of that God that ſhall judge thee, affect thine heart, and make as deep an impreſſion upon thy Soul, as would the words of one that ſhould come to thee from amongſt the damned?

Queſt. 9. *What if Chriſt ſhould call from* Heaven, *as he did to* Saul *in another caſe*, Saul, Saul, *why perſecuteſt thou me? So what if he ſhould call to thee while thou art eating, or while thou art drinking at his Table*, Sinner, Sinner, *why perſecuteſt thou my bloud, and ſhould mark thee out and make the known, what preparation wouldeſt thou make then?* When Chriſt was upon the Earth, eating with the Twelve, he ſaid, *Verily I ſay unto you, that one of you ſhall betray me*: Oh what an amazing word was this! how did it fill their hearts with fear and ſorrow, *yet* not knowing who was the man that ſhould

ſhould do this! How did they look one upon another, and ſaid one by one, Lord is it I? and another Lord is it I? and were very inquiſitive to know who was the man that ſhould do this ſo heinous a fact; whom the Lord diſcovereth by a ſign, *He that dippeth with me in the diſh, the ſame ſhall betray me*, that is the man that is the Traitor.

So, if while the Congregation is met to commemorate his death, Chriſt ſhould cry from Heaven, ſaying, There is *one* amongſt you that is prophaning of my blood, that is unworthily eating of my Body, that is come hither in his ſins; how wiſtly would they look one upon another, with paleneſs in their faces, and fear in their hearts, not knowing who ſhould be the perſon that is doing this? one ſaying within himſelf, *Lord, I hope it is not I*, and another, *Lord, I hope it is not I.* No, ſaith Chriſt, it is *yonder* man that hath now the bread in his mouth, or *yonder* man that ſits in yonder ſeat, and is now taking the Cup into his hand, and drinking of it; this is the man, have him out from among you: If this ſhould be the courſe that Chriſt ſhould take, what preparation wouldſt thou make then? how narrowly wouldſt thou ſearch thy heart? how fervently wouldſt thou pray before thou comeſt, that thou mighteſt not be the perſon that Chriſt ſhould thus cry out againſt from Heaven, nor thus ſhame thee before the publick congregation? Why, though Chriſt doth not this for the preſent, yet he will diſcover the Sinner, and publiſh the Sin, at a more *dreadful day, and before a greater Congregation*; when all the World ſhall be gathered together, and before them all, he ſhall lay this unto thy

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charge, before Angels, Men, and Devils; this is the man that did careleſly come unto my Table, and did prophane my holy inſtitution, therefore take him Devils, and drag him down with you into eternal torments, and caſt him into the Lake of fire where he ſhall ſuffer the vengeance of eternal burnings, for his bold adventure in coming unprepared, and in his ſins unto my Table: Devils, take him with you, for he ſhall never come into my Kingdom.

Theſe queſtions I would deſire you with greateſt ſerioufneſs to propound unto your ſelf when you are to approach to this ſolemn duty and find your heart ſo ſlight in, and backward to proportionable preparation to the weightineſs of the work.

CHAP. IX.

Containing ſome Directions to get our hearts rightly diſpoſed for the receiving of the Lords Supper.

HAving thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down ſome ſerious Queſtions for quickening you thereunto: I next come to give you ſome directions, what you muſt do, that your receiving may be acceptable unto God, and profitable unto you; and they are theſe four.

Firſt, *Search your own hearts, enquiring narrowly into the ſtate of your Soul, how it is betwixt God and you.*

Secondly, *Solemnly consider such things as have a tendency in them to dispose your heart thereto.*

Thirdly, *Fervently pray to God before you go, that you may receive worthily when you are there.*

Fourthly, *Seriously discourse with some* (if you have opportunity) *about such things that may conduce to raise your affections and quicken your graces before you go.*

First, *Strictly search thine own heart*, 1 Cor. 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* The word signifieth a diligent and narrow search into the nature and property of the thing, that is the object thereof, as the Goldsmith proves the goodness of his Metal. Now, Christian Reader, for thine help therein, I would advise thee to put such questions as these unto thy self, and after due deliberation with thy self, and prayer unto God, that he would discover the state of thy Soul unto thee, give in a true and serious answer, as one that knows thou must again be called to an account, and be examined by God himself at the last day.

Quest. 1. *Have I a principle of spiritual life, or am I yet dead in trespasses and sins?* O my Soul! the work thou art intending at a Sacrament, it is lively work; and if thou art dead thou canst not do it, thou art to go feed upon the bread of life; and if thou art dead thou canst not do it. Thou art not to feast only *with*, but upon the Lord; but if thou art dead, thou canst not do it. I find it recorded in *Numb.* 9. 10, 11. If any man was defiled by reason of a dead body, he was not to eat the Lords Passeover till the second month. How much more unfit am I to eat the Lords Supper, if yet my *heart* be

be dead, *not only dull but dead*; there is no converſe between the living and the dead; dead men do not converſe with living men; and a dead *heart*, altogether void of ſpiritual life, *cannot converſe with a living God.*

In order therefore to the diſcovering of thy ſpiritual life I will propound theſe following Enquiries, to which give in thy anſwer ſeriouſly as in the fear of God, and ſolemnly, as in the preſence of that God that doth ſearch thy heart, and know thy ſtate, and let thy conſcience make reply, as thou wouldſt do, if thou waſt now to dye.

Firſt, *Haſt thou ever had any ſpiritual ſenſe of things good and evil?* Didſt thou ever *ſee* the excellency and the beauty of Chriſt, and the vileneſs and deformity of ſin? Is Chriſt moſt lovely, and ſin moſt loathſome in thine eyes? Didſt thou ever *taſte* ſuch ſweetneſs that there is in Chriſt in a promiſe, or in communion with God, that makes thee chuſe Chriſt, embrace a promiſe, preſer communion with God above all things in this World? or didſt thou ever taſte ſuch bitterneſs in ſin, that makes thee loath it, and unfeignedly willing to leave and forſake it? once thou hadſt no reliſh in ſpiritual things, but hadſt thou now? time was then thou didſt taſte ſweetneſs in thy ſin, when thou didſt delight therein, but is it as bitter to thee now, as then it was pleaſant and delightful? Thou haſt had an ear to hearken to the temptations of the Devil, the flatteries of the World, to ſinners enticing thee to ſin, to the corruption of thine own heart, calling thee to yield to all theſe: but thou hadſt not an ear to liſten to the motions of the Spirit of God, nor to

the voice of the Miniſters of God, nor to the voice of the Mercies, nor the Judgments of God, nor to the voice and cry of thy own Conſcience; but now thou art deaf unto the former, the Devils call, but thou wilt not hearken: and thine ears are open to the latter; if God calls, thou ſayeſt, ſpeak Lord, thy ſervant heareth; if the ſpirit whiſpereth to thy heart, thou perceiveſt his meaning, and obeyeſt, *&c.* Thou once didſt *feel* Ordinances and Duties to be a burden to thee, and groaned under them as a load too heavy for thee to bear, and this was when thou didſt make light of ſin: Chriſts *eaſie* yoak thou thoughteſt to be *intollerable*, but ſins *intollerable* yoak thou judgeſt to be *eaſie*; becauſe ſin was in thine heart, as (an Element in its proper place: But tell me, doſt thou not now groan under the weight of ſin? doſt thou not really think there is an evil of affliction ſo heavy as the evil of tranſgreſſion? doth it not make thee to cry out, O wretched man that I am, who ſhall deliver me from this body of death! that now thou couldeſt, at leaſt, ſometimes deſire that thou mighteſt be looſed from thy body of fleſh, that thou mayeſt be freed from this body of ſin; if ſo, then thou art alive.

Secondly, *Haſt thou mortified ſin, or haſt thou not?* Is ſin dead or alive? if thy ſin do live and reign, then thou art dead; if thy ſin be dead, then thou doſt live; the life and reign of ſin, and the life and power of grace cannot conſiſt in the ſame Soul at the ſame time; though ſin be in thine heart, yet thine heart is not fit for, nor in thy ſins though ſin be in thy affections, yet indeed Sin hath loſt thine affections, as there is

Sin

Sin in thy love, but doſt thou not love thy Sin? there is in ſin thy joy, but thou doſt not rejoyce in thy ſin: Thou doſt not find theſe flaming deſires of thine heart after forbidden things, as ſometimes thou didſt; neither hath ſin that *univerſal acknowledged* authority in thy Soul, as once it had; nor that peaceable poſſeſſion in thy heart, which once thou waſt contented to give and yield unto it; but it is even death to thee to feel theſe luſts ſo much as crawling in thy heart, though they do not rule; if ſo, then ſin is dead, and thou doſt live; if not ſo, then ſin doth live, and thou art dead.

Thirdly, *Canſt thou groan and cry unto the Lord, and will nothing ſtill thee, but a Chriſt?* then ſurely doſt thou live, though thou canſt not word thy Deſires at the Throne of Grace (as new-born Babes cannot ask, but yet can cry for the breaſt) nor in ſuch language (as others) ask for Chriſt and Grace: Yet thou canſt cry for Chriſt and weep for Grace, and all the Creatures cannot quiet thee till thou haſt hopes that Chriſt is formed in thee: Surely they have ſpiritual life, that in this ſenſe do thus cry after Chriſt.

Fourthly, *Doſt thou grow in the graces of the Spirit*; It may be thou dareſt not ſay, thou haſt more grace, but this thou findeſt, thou haſt more deſires after grace; *that is more grace.* Art thou indeed thankful for a little grace, but yet art reaching after more? Thou prizeſt one dram of grace above thouſands of Gold and Silver; yet it is not a little will ſerve thy turn; doſt thou grow more weary of thy ſin? doſt thou grow more earneſt after Chriſt, and God and Heaven? ſurely growth is a proof of life.

Fifthly, *Doſt thou work for God, and Chriſt, and Heaven, and for thy Soul in a ſpirittul manner?* Spiritual operations do diſcover ſpiritual life. Many live a natural life that will not work; but thoſe that be ſpiritually alive, be at work, though ſome more and ſome leſs. Doſt thou pray, and *labour* in thy prayers? Doſt thou hear and take pains with thy heart in hearing? doſt thou do thy work according to thoſe ſpiritual *Rules* which God hath given thee in his word, or wherein thou faileſt thou art grieved for it? doſt thou work from a ſpiritual *principle* of love to God and holy fear of him? doſt thou pray unto him becauſe thou loveſt him? and doſt thou abſtain from ſin, and watch and pray againſt it, becauſe thou wouldeſt neither offend nor grieve him? Haſt thou a ſpiritual *end* in working while thou liveſt, that thou mayeſt glorifie and honour God: Though all thy working in this manner deſerve nothing from the Lord; neither doſt thou thus labour in all thy duties, to rely upon them, and to take them off from reſting upon Chriſt; yet they are evidences that thou art raiſed from the death of ſin, to a life of grace; and having life thou muſt have food, and God hath prepared it for thee upon his Table, and thou mayeſt go and feed thereon. This is the firſt thing that you ſhould enquire after, as to your ſtate, whether you be ſpiritually alive.

Q. 2. *Do I hunger and thirſt after Chriſt?* This alſo will be an evidence of your ſpiritual life: for dead men do not hunger, they do not thirſt: Say then to thy ſelf, Lo, Oh my Soul! thou art invited to a Feaſt, to a Banquet of Goſpel-dainties, *to a Feaſt of Fat things, a Feaſt of Wines on the Lees, of fat things full of Marrow, of Wines on the Lees well*

well refined, Isa. 25. 6. Lo, Oh my Soul! Wisdom *hath killed her Beasts, she hath mingled her Wines, she hath also furnished her Table, she hath sent forth her Maidens, she cryed upon the high places of the City; who so is simple, let him turn in hither: As for him that wanteth understanding, she saith unto him come eat of my bread, and drink of the wine which I have mingled*, Prov. 9. 2, 3, 4, 5. Thus the Lord doth call thee, O my Soul, to rich and costly provisions, but where is thy hunger? where is thy appetite? If I could finde I hunger, I could finde an *invitation* to go, for I read my Lord hath said, *Isa* 55. 1. *Ho! every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and Milk without mony and without price.* And *John* 7. 37. *In the last day, the great day of the Feast, Jesus stood and cryed, saying, if any man thirst, let him come unto me and drink.* If I could find I hunger, I can find a *promise* that I shall be satisfied, *Mat.* 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.* Come then, tell me, O my Soul! dost thou feel an emptiness in thy self, and a want of those things which alone can satisfie spiritual hungerings? Art thou pinched? Art thou pained with the sense of the want of Christ? Art thou impatient till he come unto thee? Dost thou think the time is long till he doth fill thee? Canst thou take any pains that thou mightest enjoy him? Must thou have a Christ, or nothing will content thee? Then thou art one whom God doth call; be encouraged, arise and go to the table of thy Lord. This is another thing that thou must enquire after, because it is not only thy duty

to have life, but to have ſpiritual hungrings after Chriſt, when thou goeſt to the Table of the Lord.

Queſt. 3. *Do I love God and Chriſt or do I not?* If I do not love him, what have I to do to go unto this Table? If God be an enemy to me, and I yet an enemy to God, wherefore ſhould I go and bring down wrath upon my ſelf? but if I love him, why ſhould I be ſo diſmayed becauſe I am a Sinner, ſince the Lord is willing freely to beſtow all things that are here provided, upon them that love him? The more ſin I find I have, If I do love him, I ſee the greater need I have to go unto him. Put then the queſtion to thy ſelf, as Chriſt did unto *Peter*, *John* 21. 15. *So when they had dined, Jeſus ſaid unto* Simon Peter, Simon *Son of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, Yea Lord, thou knoweſt that I love* ——— And this queſtion Chriſt put him to the ſecond, and the third time: So do thou before thou goeſt to this Supper; ask thy ſoul, Oh my Soul! loveſt thou the Lord Jeſus? Canſt thou ſay, the Lord knoweth that I love him? Yet ask him the ſecond time, Oh my Soul! Loveſt thou the Lord Jeſus? Canſt thou again with *Peter* anſwer, Yea, Lord, thou knoweſt that I love thee: but that thou mayeſt be ſure, enquire again the third time, Tell me, Oh my Soul, *Loveſt thou indeed the Lord Jeſus?* For there are many that are miſtaken, and think they love him, but they do not: Canſt thou therefore appeal to God and ſay, *Lord thou that knoweſt all things thou knoweſt that I love thee.* I do not indeed love thee as thou haſt loved me, yet I love thee: I do not love thee as much as others

others do, nor as much as I my ſelf do deſire to do, and that is my grief and ſorrow; but yet I love thee, and that is my peace and comfort: And I have theſe evidences of my love, that make me ſay, *Lord, I love thee*, for I hate that which is a grief unto thee, and that becauſe it grieves thee. Lord, *I love thee*, for I am grieved at thy abſence, and am rejoyced at thy preſence: Lord, *I love thee*, for I love any that are like thee, that bear thy Image and thy ſtamp upon their hearts; O my Lord, *I love thee*, for I love the place and duties where thou wert wont to warm thy peoples hearts? but if thou beeſt not there, I cannot take up contentedly with them, except I ſee thee. Lord, I do humbly ſay, *I love thee*, for I dare not deny but that I am grieved when thou art diſhonoured by my ſelf or others; though I grieve for this leſs than I ſhould, becauſe I love thee leſs than I ought. Lord, *I love thee*, for I deſire to have a heart that ſhould be willing to part with all for thee; things ſinful in themſelves at all times, and things lawful when thou calleſt me to it. Once more I humbly ſay, *I love thee*, for I would have an heart to love, and long, and look for thy coming and appearance in thy glory. Come away then, O my love, (ſaith Chriſt unto thee) and commemorate the death of thy Lord whom thou doſt love. O my Soul, thy Lord doth call thee, ariſe and go unto his Table, where thou ſhalt ſee how he hath loved thee, and where thou mighteſt have thy love to him more encreaſed and enflamed. Thus thou ſhouldeſt enquire concerning thy love to Chriſt, when thou art to go unto this Feaſt of love.

Queſt. 4. *Do I believe on Jeſus Chriſt or do I not? Have I the faith of Gods Elect, or have I not?* If I ſhould not eat in Faith, and drink in Faith, I ſhould not receive aright, but if I do believe, though my faith be weak, I have a right to him, and to his priviledges which he hath purchaſed by his death, and will ſeal unto me in the Sacrament. Then turn thy ſpeech to God, and ſay, Lord, *If I do prize thy Son above all things in the World, may I then conclude I do believe?* God tells thee that thou mayſt, 1 *Pet.* 2. 7. *Unto you therefore that believe he is precious. If I make it my buſineſs to purifie my heart,* do I then believe? God tells thee that thou doſt, *Acts* 15. 9. *Purifying their heart by Faith. If I take thy Son for my Lord and Saviour, and receive him upon Goſpel terms into my heart,* might I then conclude that I have faith? God tells thee that thou mayeſt, *John* 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* If ſo, then Lord I will in obedience to thy command, do this in remembrance of thee.

Q. 5. Once more enquire of thy ſelf, and ſay, *Have I repented of my ſins that I have committed againſt the Lord, and am I truly humbled for the ſame?* For how ſhall I behold my Saviour broken for my ſins, if my heart was never broken for my ſins? Though I do come ſhort of that degree of brokenneſs of heart for ſin, as ſome of Gods people have attained unto, yet have I that repentance which will prove repentance unto life? Though my tears are not ſo many as my ſins, nor my ſorrows as great as my tranſgreſſions, yet have I ſo much ſight and ſenſe of ſin as makes me loath my

my self, and abhor my sin, and willing to forsake them; and separates me from the love of them, and delight in them. Oh my Conscience, canst thou not bear me witness, that it is the breaking of my heart that I have broken Gods commands? That my mourning proceeds from love and sense of Gods kindness and his goodness to me? That it is my unfeigned desire to be washed from the filth, as well as delivered from the guilt of sin; to be freed from the power and dominion, as well as from the punishment and damnation that is due unto me for my sin; that though I did not know but Hell might be my portion, yet I would not sin against the Lord. Canst thou not bear me witness that I do endeavour (though I come short in my endeavour) to keep my self unspotted from the World, and that I hate the Garments spotted with the flesh: That sin in the temptation of it, is grievous to me, as well as after the *Commission* of it: that I do groan (though not so much as I should) under this body of sin, longing for the time when I shall be delivered from it; crying out in the bitterness of my Soul, Lord, when shall it be? Lord, when shall it be, that I shall be perfectly freed from this loathsom body of sin (which through thy grace) is so offensive to my Soul? If so, then I will arise, and approaching to this Ordinance, where I may be assured of my pardon, and be furthered with further strength and power against my Sin. Thus thou should enquire, whether thou hast repented of thy sin, when thou art to go and see what hath been done unto thy Lord by reason of thy Sins. Thus far for Trial.

Secondly, When thou hast thus proceeded to find

find out the truth of thy grace; then next go on to a ſolemn meditation, *to conſider of thoſe things which might excite and ſtir up thy graces, the truth of which thou findeſt already to be wrought in thy heart*, that ſo thou mighteſt go unto this Ordinance with lively exerciſe of grace, that all thy graces might be ready to act according to thy duty in his work; for it will be thy *Sin* to go unto the Table of the Lord with dull affections, and deadneſs upon thy heart; and it is an *aggravation* of thy ſin, if it be through want of diligent endeavour to get thy Soul affected and inflamed with love before thou goeſt. Now for thy help herein, I ſhall inſtance in ſome of thoſe things which will be fit and ſutable objects for thy thoughts before thou goeſt, and not unſeaſonable to meditate upon while thou art there.

Firſt, Meditate and dwell in thy thoughts upon *the love of God in the great work of mans Redemption.* Conſider that thou waſt in a fallen and miſerable eſtate, under the curſe of the Law, liable to the wrath of God, the Torments of Hell, under the power of thy luſts, and the bondage of the Devil, and couldſt not help thy ſelf, nor recover thy ſelf to the happineſs from which thou ldidſt fall; then get thy heart affected with the love of God, who in the eternal project of his counſel hath contrived a way for thy Salvation. And here if thy heart be not yet affected;

1. Urge it with the *freeneſs* of this love: Conſider, O my Soul, it was free love that God would ſend his Son to die for fallen *Man*, and not for fallen *Angels*; to take upon him not the nature of *Angels*, but the ſeed of *Abraham*. But yet conſider, O my Soul, the freeneſs of this love

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to thee, who hath ordained thee to Salvation by the death of Christ, when thousands of others are passed by: and suffered to perish in their sins. God might have passed thee by, and applied it unto others, whereas he hath passed many others by, and applied it unto thee; it may be, thy nearest Relations have no share, nor saving benefit by this Redemption, when there was no more in thee to move God to this love, than there was in them: yea as much in thee to oppose and resist the application of this Redemption, as was in the heart of the vilest of the Children of men. Surely some believing thoughts of the freeness of Gods love to thee in particular, will warm thy heart before thou approachest to the Table of the Lord, and fill thee with desires to be there, and the more inflame thy heart when thou art there. If yet thy heart be dull, do but ask it this one question, *What wouldst thou have done, O my Soul, and where should thou have for ever been if God had not loved thee, freely loved thee?*

2. Urge thine heart till it be affected with this love of God which is such *pure love*; no advantage redoundeth unto God by his loving of thee; if thou hadst been damned, God had not been prejudiced thereby; nay, he could have glorified himself in thy damnation: and if thou shalt be saved, there is no addition made thereby to Gods happiness, for that was perfect before the world began. Oh the difference betwixt the love of God, and the love of men! Men do love where the love doth redound to their benefit and advantage: Yea, the love of Saints to God, though it should be purely for himself, yet there

is

is real, lasting, the greatest benefit redounding to them thereby, but the love of God is altogether pure in this respect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is such *manifest and undeniable love*, as doth appear in sending of his Son, 1 *John* 4. 9. *In this was manifest the love of God towards us, because that God gave his onely begotten Son into the world that we might live through him.* Herein God doth command his love to poor Sinners, *Rom.* 5. 8. *But God commendeth his love towards us, in that while we are yet sinners Christ dyed for us.* When *Abraham* would have offered up *Isaac*, the Angel of the Lord said unto him, *Gen.* 22. 12. *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine onely Son from me.* So mightest thou say now, Now Lord I know that thou lovest me, seeing thou hast not withheld thy Son, thine onely Son from me. Especially if these differences be considered.

1. It was possible for *Abraham* to have another Son, but it is not possible for God to have another *begotten Son.*

2. God loved his Son better, infinitely better, then *Abraham* loved his.

3. That *Abraham* was commanded by his Superiour to offer up his Son; but there could be no Law given unto God to send his Son.

4. *Abraham* received his Son from God, and therefore he was to be at his disposal, as all his Creatures are, but Gods Son was from himself by eternal generation.

5. *Abraham* would have offered his Son unto his Crea-

Creator, and to God, that was his friend; but God gave his Son for his creatures, and those that were his enemies.

6. *Abraham* offered up his Son in purpose and intention, but God gave his Son to dye for us really and indeed.

7. *Isaac* was to be offered by his Fathers hands, but Christ was given to be slain by the hands of his enemies, that did hate him and reproach him: Therefore if *Abrahams* love to God was manifested by his offering up of *Isaac* his Son, the love of God is much more manifested unto us, by giving us Christ *his Son*; and will not such manifest and undeniable love yet affect thy heart? Thus thou mightest proceed to other properties of the love of God in sending of his Son to suffer for thee, which I purposely omit, because I would not be large.

Secondly, Meditate and dwell in thy thoughts upon the *sufferings of thy Lord Redeemer when he came into the World.* It will be profitable before thou goest to the Sacrament, to view over the History of his Suffering, from his Birth to his Cross. Oh what love was this, that God should give his Son, and the Son should give himself to dye for thee! Never love like this, *John* 15. 13. *Greater love hath no man than this, that a man may Lay down his life for his friend.* But greater love than this had the Son of God, when he laid down his life for his enemies. But if thine heart be not yet affected. Consider,

1. The dignity of the sufferer; He that had the *Heavens* for his Throne, was laid in a *Manger*; the Antient of days became a Babe; He that was above all, was abased more than all: He that was

richer

richer than any, being Lord of all, was made ſo exceeding poor, that he had not where to lay his head; He that was the wiſeſt in the world, that never man ſpake like him, was derided and laughed to ſcorn, and was reproached in all his Offices; the King of Kings, the great and onely Potentate is crowned with thorns; the Prophet of Prophets had his face covered, and then ſmitten, and then they reproached him, ſaying, *Propheſie who it was that ſmote thee*; to the great High Prieſt it was ſaid in ſcorn; *He ſaved others, himſelf he cannot ſave*: The moſt mighty is bound; the moſt innocent is ſcourged and condemned; the moſt lovely is deſpiſed; the Phyſitian is wounded, that the ſick Patient may be healed; the Lord dyeth for his ſervants. Oh think of this, till thou feel thine heart to work in love, and to reach forth in burning deſires after him.

2. The variety of his ſufferings; he that was more precious than Rubies, and all things that can be deſired are not to be compared to him, yet was ſold for thirty pieces of Silver, a goodly price that he was prized at by the ſons of ſinners. *Zach.* 11. 13. He was ſold by one, denied by another, forſaken of all: He was buffeted and ſpit upon: a murderer preferred before him: while he lived he was accounted a blaſphemer, and when he dyed he was reckoned amongſt tranſgreſſors. I cannot tell what it was he did endure, but I can tell it was his love that moved him to it. Oh with what heart, enflamed with love ſhouldſt thou go unto that Ordinance, wherein all this is repreſented to thy faith! *O love, love, love!* art thou baniſhed from my ſoul, that I do not feel thee more working in my heart, while

while I ponder these things within my thoughts? O my Lord thou lovedst me in my blood, and when I see thee in thy blood (if my heart were not so very bad) I could not but exceedingly love thee! When thou sawest me in my blood, it was polluted blood; but when I see thee in thy blood, I see, I find, I feel it is love-inflaming blood.

Thirdly, Meditate and dwell in thy thoughts upon *the priviledges and benefits that were purchased by the death of Christ*: And surely if we may judge by the price that was paid for them, they must be very great. Some believing thoughts upon this subject would affect and warm thy heart, before thou goest to this Table, and when thou art there. Oh what a priviledg it is to be united unto Christ, to be justified by his blood, to be sanctified by his spirit, to have sin pardoned and subdued, to be reconciled unto God to be adopted now, and saved hereafter. All these be blessed fruits that thou wilt find to grow upon the Tree on which thy saviour dyed; and there is much in these, in every one of these, to inflame thy love to God and Christ, and to stir up thy heart, to go unto that Ordinance, where thou mightest be assured of them, by having them sealed to thy Soul.

Fourthly, Meditate and dwell in thy thoughts upon *thy sin, that thou mayst be humbled, because thy sins were the procuring cause of all the sufferings of thy Lord.* It was not for himself, but for thee; there was no guile in his mouth, nor wickedness in his heart, but the *just suffered for the unjust.* Thy sins were the *Judas* that betray'd him, the *Thorns* that crowned him, the *Spear* that pierced him, the *Nails* that fastned him upon the *Tree.*

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To ſee an ordinary man dying for thy faults would it not affect thy heart? Yonder is one that is groaning, bleeding, dying for the evil I have done; Oh then, how ſhould thy affections work when thou ſeeſt the Son of God bleeding, (having his ſide opened that thou mighteſt look into his heart) when thou ſeeſt him wounded, his hands and his feet pierced; when thou heareſt him cry out with a loud voice, and ſeeſt him give up the Ghoſt, and all this for thy pride and unbelief, for thy worldlineſs and paſſion, for thy diſobedience and Rebellion: how will this fill thy Soul with ſorrow and joy, thy eyes with tears, and thy mouth with praiſes; the one, becauſe thou haſt ſinned, the other, becauſe thy Lord would dye to ſave thee from thy ſins.

And here it would not be unuſeful nor unſeaſonable, to produce the Catalogue of thy ſins, that thou mayſt ſee how far thou haſt Acted, to bring all theſe ſorrows and ſufferings upon thy loving Lord: for if thou ſhalt be ſaved by his death, ſurely then thy ſins were the cauſes of his death: for it was the pardon of thy ſin, the ſanctifying of thy heart, and the ſaving of thy Soul, with the reſt of Gods Elect, that he intended *effectually to procure* when he was lifted up upon the Croſs; but did not intend or purpoſe the certain *application* of his death and ſufferings unto reprobates: ſo that had it not been for the ſakes of Gods Elect and choſen people, he never had expoſed himſelf to ſo great ſufferings, nor come down from Heaven, nor gone up upon the Croſs; and will not this yet affect thine heart? Conſider then what thy ſins have been before and ſince converſion, in their nature, in their *numbers*,

numbers, and in all their *aggravations*; every one of which deſerved the heavy and eternal wrath of God. Oh then, what loads and heaps of wrath they did all deſerve! How much more all the ſins of all the Elect of God! Oh what a burden did thy Saviour bear, when allthese were laid upon him! What didſt thou do againſt thy Lord, all thoſe years thou livedſt in an unconverted ſtate? How many ſins didſt thou commit every day, every week, and every moneth? When thou waſt in that eſtate in which thou didſt nothing elſe but ſin, when all thy thoughts were ſin, and all thy words and actions, all were ſin, all which thy Lord was to make ſatisfaction for, when he was dying on the Croſs, Dear Jeſus? how unkind and cruel was I then to thee, who waſt ſo kind and merciful unto me!

But yet conſider what thy ſins have been, ſince thy Lord hath applied his death to thee, which would have engaged thee to be more holy, and to walk more cloſely with him: but ſince thy ſins in ſome reſpects have been worſe than all thou didſt before thou woſt converted: for thou haſt ſinned againſt dearer love and clearer light. thou haſt ſinned againſt the Lord that died for thee, and after, by his Spirit he hath applied his death unto thy Soul: thou haſt ſinned after thou haſt had a pardon of thy ſin, and after he did aſſure thee of thy pardon? thou haſt ſinned againſt the Father who did ordain thee unto life; againſt the Son, who did redeem thy Soul from death, and purchaſe for thee eternal life; againſt the Holy Spirit that hath been fitting and preparing thee to be partaker of the inheritance of the Saints in light; thou haſt ſinned after rich and large

large experience of Gods *goodneſs* and *mercy* to thy Soul; after thou haſt taſted the Bitterneſs of ſin, and ſweetneſs of the love of God; after thou haſt reſolved againſt thy Sin, and promiſed unto God upon thy knees, that if he ſhould pardon thee, and tell thee, he had pardoned thee, thou wouldeſt be more watchful for the time to come: God did what thou didſt deſire, but thou haſt not done that which thou didſt promiſe. Let all this then awaken thee to ſorrow and repentance, before thou goeſt to the Table of the Lord.

Thirdly, Then next proceed to *ſolemn, ſerious, fervent prayer, and make thine addreſſes to thy God.* For all that thou canſt think upon, and all the courſe that thou canſt take, will not affect thine heart, except the God of Heaven ſhall work them on thy heart, and cauſe them to make ſome impreſſion on thy ſoul; then go to God and ſay, *O Lord, I am aſhamed to think how dully I do think of theſe great affecting things: with what an hard and ſtupid heart I roll over in my mind the death and ſufferings of thy Son: O Lord, it is time that I ſhould come to thee, that I might have ſome warmth from thee, that I might be inflamed with love; and were it poſſible, might be turned into love, that I might be made up all of love: O Lord, I have been trying to get my heart affected with the death of Chriſt, and with thy love, and manifeſted to my Soul therein; but Lord, my heart is dull: And ſometimes when the coal begins to glow, it is covered with aſhes before I am aware: It is too great a work for me to raiſe my heart to him who condeſcended to come down for me: If I could, I would, Lord, I would but cannot; but this know, that if thou wilt thou*

canſt.

canſt. Yea, Lord, I do believe that both thou canſt, and wilt, and therefore it is that I come to thee. O Lord, the time draws near, in which I am to go unto thy Table; but ſhall the time of receiving come before thou comeſt into my heart, to ſtir up thy graces in me, that I may be fitted to receive? True, Lord, I am unworthy, altogether unworthy of what I deſire; but what thou doſt to any, it is not becauſe they be worthy, but becauſe it pleaſeth thee to do for thine, what they ask of thee according to thy will: I am vile, I am vile, O Lord I am exceeding vile; but if thou wilt cloth me with the righteouſneſs of thy Son, and looſe upon me through his wounds, then thou wilt love me. Remember not my ſins againſt thee, but remember what thy Son hath done and ſuffered for me: thou commandeſt me in the Sacrament, to remember what thy Son hath ſuffered, that I may be thankful unto thee; do thou remember what thy Son hath ſuffered, and be thou gratious unto me; that I might ſee thy ſmiles, and perceive thy love when I am there, that I might come from thence with my pardon ſealed; my ſins ſubdued, my Soul ſtrengthened to run the ways of thy Commandments, till thou ſhalt come and take me to thy ſelf, where I ſhall ſee my Saviour in his glory, and behold my Lord that died for me on the Croſs.

Fourthly, Next I would adviſe thee (if thou haſt opportunity) *to diſcourſe with others of ſuch things that tend to raiſe, and not to damp thy heart.* When thou haſt been taking pains with thy ſelf in ſecret; when thou comeſt from thy chamber, take heed with whom thou doſt converſe, and what thou ſayeſt: for if in ſecret thou didſt find thy love excited, thy deſires enlarged, thy faith faſtning upon Chriſt; frothy and unſeaſonable diſcourſe

discourse before thou goest, might damp all again; or if in secret thy heart were dull, yet God might bless a word or two in holy discourse for the quickning of thy heart, and raising thy affections towards him. When thou sittest at thy Table, or by the fire the night before the Sacrament, by speaking of the wonderful grace of God, the death of Christ, of the benefits thereby, of hope of Heaven, of the coming of the Lord, of the glory there is above, of the Sabbath the Redeemed of the Lord shall keep above in the Kingdom of their Father. When the two Disciples were discoursing of Christs death and sufferings, Christ came and joyned himself unto them, *Luke* 24. 13, 14, 15. If you be two discoursing together, Christ might come and make the third, and *then your hearts will burn within you.*

Having thus endeavoured to get thine heart prepared, as thou passest from thine house to the House of God, from thine house unto this Ordinance, watch over thy thoughts as thou walkest along, and let thine heart be working towards God and Christ. Oh that I might feel the power of Christs death, this day! Oh that I might have my pardon sealed to me this day! that I might be made conformable to Christs death, see his smiles, taste his love, and be strengthened with strength in my Soul: and when thou comest to joyn in the publick solemn Worship with others of Gods people, then mind the work that is before thee, and labour so to behave thy self in thy duty, that thou mightest not lose the pains thou hast taken in preparing for the duty, And this brings me to the next conclusion, to answer this Case or Question.

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Under what conſiderations ſhould a Believer eye the Bloud of Chriſt in the Lords Supper, and have his graces drawn forth into act, when he doth ſo conſider it.

CHAP. X.

Concluſion 4. Containing twenty Properties of the Blood of Chriſt.

A Believer ſhould eye the Blood of Chriſt in the Lords Supper, in the ſeveral properties, vertue, and efficacy of it, till ſutable graces thereby are drawn forth into act.

This Concluſion conſiſts of two parts.

First, *That a Believer ſhould eye the Blood of Chriſt in the ſeveral properties thereof, in efficacy and vertue.*

Secondly, *That the eying of the blood of Chriſt muſt draw forth theſe ſutable graces that are to be exercised in the Lords Supper.*

For your help in the firſt of theſe, I would adviſe you to eye the Bloud of Chriſt in theſe properties, which alſo ſet forth the vertue and efficacy thereof.

1. Eye the blood of Chriſt in the Sacrament, as it is a *precious bloud*, 1 *Pet.* 1. 18, 19. *We are not redeemed with corruptible things, as Silver and Gold, but with the precious bloud of Chriſt*, &c.

Now the Bloud of Chriſt is precious,

1. Comparative, *by way of compariſon*, being more precious than all the precious things in nature,

nature, as Silver and Gold, which are vile, corruptible, and contemptible in compariſon of the Bloud of Chriſt, of no worth and value to redeem Souls as this is.

2. Abſolute; Conſider it *abſolutely in it ſelf* and ſo the dignity and excellency of his perſon makes it ſo exceeding precious, being the bloud of that perſon that was God as well as man, *Acts* 20. 28.

3. Effective, by way of *caſualty*, becauſe it doth produce precious effects: As,

1. It doth redeem precious Souls.
2. It doth make a precious people.
3. It doth confirm precious promiſes.
4. It doth purchaſe precious priviledges.
5. It is the meritorious cauſe of precious graces.
6. It is the foundation of precious comforts.

2. Eye the Bloud of Chriſt in the Sacrament, as it is *ſatisfying bloud*; and this it is becauſe it was ſuch precious bloud; it was moſt precious bloud; therefore it was bloud of value and merit: the Law of God was tranſgreſſed, The Covenant of works by us was violated, The Juſtice of God was wronged, and the Sinner was indebted unto Juſtice, and did own the ſuffering of the penalty due for the breach of the Law, which was all miſeries in this life, death it ſelf, and the torment of Hell for ever. But in the Sacrament eye Chriſts bloud as the payment of our debt, as ſhed *noſtro bono* for our good; and *noſtro loco*, in our ſtead. Chriſt hath endured as much as our ſins deſerved; whoſe ſufferings were ſatisfactory, though they were not eternal, and therefore were not eternal, becauſe they were ſatis-

factory; Eternity of torment, not being *eſſential* to the puniſhment due to ſin, but *accidental*, upon ſuppoſition, that the ſufferings of ſinners cannot ſatisfie: if the damned could ſatisfie Gods Juſtice by lying in Hell ten thouſand millions of years, at the expiration of thoſe years they ſhould come forth; but becauſe they can never ſatisfie, therefore they muſt for ever ſuffer.

But Chriſts blood is ſatisfying blood, becauſe it was a ſufficient price which he laid down for the redeeming of his people, *Mat.* 20. 28. Chriſt came to give his life by ſhedding of his blood, λυτρον a ranſom, and price of Redemption for many. As when the price is paid, the Creditor is ſatisfied: ſo when Chriſts blood is ſhed, Gods Juſtice was ſatisfied, 1 *Tim.* 2. 6. *Who gave himſelf a ranſom for all,* ἀντι υ'τρον, *a counter price*; the word ſignifies a price that is paid by another, which the Offender or the Captive Perſon could not pay for himſelf, when the life of one is bought out by the death of another. Oh wonderful, aſtoniſhing love of Chriſt! that would lay down life for life; he laid down his life that we may have life. Then when you ſit under Chriſts Croſs at the Lords Supper, look upon the blood you ſee there ſhed, and pouring out, to be ſatisfying blood.

13*thly.* Eye the blood of Chriſt in the Sacrament, as *pacifying and reconciling blood*; and it is therefore pacifying blood, becauſe it was ſatisfying blood. If God had not been *ſatisfied for ſin*, he had never been *pacified to the ſinner*: But when ſin was expiated, God was appeaſed, *Rom.* 3. 25. *whom God hath ſet forth to be a propitiation through faith in his blood*, 1 John 2. 2. *He is the*

propitiation for your ſins. By his blood Gods wrath is turned aſide, and he becomes propitious to believing Souls, *Col.* 1. 20. *Having made peace through the Blood of his Croſs, by him to reconcile all things to himſelf.* Sin made the breach, but the blood of Chriſt makes peace betwixt God and the ſinner, *Epheſ.* 2. 13, 14. *Ye who ſometimes were afar off, are made nigh by the Blood of Chriſt.* Sin ſets us at diſtance from God, but the blood of Chriſt bringeth us nigh unto him; for he is our peace, that is, our peace-maker. Oh bleſſed is *ſuch a peace-maker* between God and Man! 2 *Cor* 25. 19. *God was in Chriſt reconciling the world unto himſelf.* Conſider it then as ſuch.

Fourthly, Eye the blood of Chriſt in the Sacrament, as *purchaſing blood*; by this he purchaſed his Church and People, *Acts* 20. 28, *Feed the Church of God which he hath purchaſed with his own blood.* By this Blood he hath bought us out and out *(i. e.)* quite out of the hands of Juſtice, quite out of the power of the Devil and ſin, 1 *Cor.* 6. 20. *For ye are bought with a price.* But beſides the purchaſing of our perſons, he hath purchaſed and bought by his Blood all things neceſſary for grace and glory, for peace and comfort; he hath purchaſed enough to ſupply all your wants, be they never ſo many, be they never ſo great. Eye it then as purchaſing blood.

Fifthly. Eye the blood of Chriſt in the Sacrament, as *juſtifying blood* as that which makes you righteous in the ſight of God, though you have no Righteouſneſs of your own, in which you may dare to ſit before God at his Table, or ſtand before him at his Tribunal, *Rom.* 5. 9. *Much more then being juſtified by his blood, we ſhall be ſaved from*

from wrath through him. Christs blood is your righteousnes, it is imputed to you for your justification.

Sixthly, Eye the blood of Christ in the Sacrament as *pardoning*, as that by which you have the *full*, and *free* and *everlasting* pardon of all your Sins. If Christ had never died, you had never been pardoned; for *without the shedding of Blood there is no remission*, Heb. 9. 22. But through this blood of Christ we have redemption, to wit, the forgiveness of Sins, *Ephes.* 1. 7. *Col.* 1. 14. The blood of Christ is that which procures pardon for you, and seals the promise of pardon to you; think on it as such.

Seventhly, Eye the blood of Christ in the Sacrament as *heart-purifying blood*, as it is a blood of *value and merit*, so it is a blood of *virtue and spirit*. *Adam*'s blood was stained blood, and this corruption runs in a blood; but the blood of Christ is purifying and cleansing blood, *Heb.* 9. 13. 14. *For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh: How much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God, Purge your Consciences from dead works to serve the living God? It must be Physick made of blood* that must purge our Consciences, 1 *John* 1. 7. *And the blood of Jesus Christ his Son cleanseth us from all sin.* Rev. 1. 5. *Who loved us, and washed us from our sins in his own blood.* It was not only pure blood, but it is purifying blood: It was not only holy blood, but it is sanctifying blood. Oh how great was that love of Christ, that would give his pure, precious, sinless, and princely Blood, to be the Laver, in

which our filthy and polluted Souls by dipping into it, might be made clean. Look upon it then as purifying, ſanctifying, cleanſing blood.

18*thly.* Eye the blood of Chriſt in the Sacrament, as *pleading blood*, Heb. 12. 24. *The blood of ſprinkling ſpeaketh better things than the blood of* Abel. *Abel*'s blood did plead againſt the Offender, but the blood of Chriſt pleadeth for the Believer. *Abel*'s blood did cry for vengeance, but the blood of Chriſt doth cry for mercy. Satan pleads againſt you, and the Law pleads againſt you, and in *many things*, and at *many times*, your own conſcience cries out againſt you, all crying out to God, *Lord, this man hath had ſo many vain thoughts, and hath made ſo many dead prayers, and hath neglected ſo many Duties*; But as ſoon as ever Satan can put in his Bill againſt you, Chriſt caſts it out of the Court of Heaven, and pleadeth for you with the Father, *He hath ſo ſinned, but ſo many wounds were made in my ſide and heart for him, ſo many drops of blood I have ſhed for theſe very ſins*: Your Sin alſo doth cry againſt you, and cry of ſin is a very loud cry, that reacheth unto Heaven, *Gen.* 18. 20. *The Lord ſaid, becauſe the cry of* Sodom *is great; and becauſe their ſin is very grievous*; Mark, *grievous ſins make a great cry*, but yet there is a louder cry in the voice of Chriſts blood, that is entred into the Heavens: If you fear the cry of your Sin ſhould be louder, greater than the *cry of your prayers*, yet be comforted, it is not greater than the *cry of Chriſts blood*, for it is pleading blood.

Ninthly, Eye the blood of Chriſt in the Sacrament, as *comforting blood*, that it muſt needs be becauſe of all the former properties already mentioned.

tioned. It is blood that pleadeth for you, and it is blood that ſpeaketh peace unto you: It is blood that ſatisfieth Gods Juſtice, and pacifieth Gods anger, and therefore it is blood that might quiet your Conſcience, and comfort your heart, it is cooling blood; the Soul that is ſcorched with the fiery apprehenſions of Gods burning diſpleaſure, might be cooled by one drop of the blood of Chriſt. The Wounds of your Conſcience, and the Wounds of Chriſt brought together, will make work; the Wounds of Chriſt ſhall heal the wounds of your Conſcience; your wounds are *feſtering, killing* wounds, but the Wounds of Chriſt are *healing comforting* Wounds. There is no ſuch ſolid, laſting comfort, as that which is fetch'd from the blood of Chriſt.

Tenthly, Eye the blood of Chriſt in the Sacrament, as *heart-ſoftning blood*, as that which can diſſolve the moſt ſtony heart, as that which can break the hardeſt Sinner. This blood once applyed to thoſe that were ſo hard-hearted to ſpill this blood; I mean the *Jews*, who are hardned to a Proverb, *viz.* Do you think I am an hard-hearted *Jew*?) will turn this rock of their heart into a fountain of tears, *Zach.* 12. 10. *They ſhall look upon me whom they have pierced, and they ſhall mourn for him as one that mourneth for his only Son* (that is, great mourning) *and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born.* Oh! lay your heart ſteeping in this blood, and try if it be not ſoftning blood.

Eleventhly, Eye the blood of Chriſt in the Sacrament, as *ſin mortifying blood*; it is indeed *ſoul ſaving blood*, but it is *ſin killing blood*, and therefore it ſaves your ſoul becauſe it kills your Sin:

As that Phyſick ſaves a mans life which removeth his Sickneſs: That which is life to your Soul, is death to your Sin. In the Sacrament you muſt look upon your Sin, as that which was the death of our Lord; and look upon your Lord as one that is the death of your Sin: Sin drew out the life-blood of Chriſt; and the blood of Chriſt ſhed, will draw out the life-blood of Sin. Here you may behold theſe two great combatants, *both fighting, both bleeding, both dying*, and they are reciprocal cauſes of each others death. Chriſt he bleeds, and Sin it bleeds. Chriſt dyes, and Sin dyes: But Chriſt gets the Victory, for Chriſt dyeth and riſeth again, and lives forevermore, but Sin once dead liveth never more.

Oh! come caſt your Sins, thoſe curſed *Ægyptians* into the Red Sea of Chriſts blood, and they ſhall be drowned to death, and never live to reign over you more; your Soul ſhall be ſaved by paſſing through this Red Sea, but your ſins ſhall fall and dye therein. This blood will kill your pride, and mortifie your earthly-mindedneſs, and ſubdue all your inordinate affections; yea, the whole body of Sin by this blood ſhall be deſtroyed, *Rom. 6. 6. Knowing this, that our old man is crucified With him, that the Body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*, Gal. 6. 14. *But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified to me, and I unto the World.* Chriſts Croſs is a Chriſtian Glory, becauſe it puts his Sin to open ſhame, in crucifying his luſts to death. Oh then bring your ſtrong corruptions to the blood of Chriſt, for it is a ſin-killing blood.

12*thly.* Eye the Bloud of Chriſt in the Sacrament,

ment, as *quickning blood*, the bloud that did flow from Chriſts heart, it was warm bloud, and believe me, it will warm your heart: It is *quickning bloud, though it be killing bloud*: It lays your ſin ſprawling with you, and dying in your heart; but will give life unto your heart, *John* 6. 53. *Except ye eat the fleſh of the Son of Man, and drink his bloud, ye have no life in you*: If you drink it, then it will enliven you. Sin hath often deadned your heart, and the World hath often deadned your affections, bnt the bloud of Chriſt will put life into both. The Bloud of Chriſt it is the life of all your duties; it will make you pray with life, and hear with life, and diſcourſe of the things of God, and the life to come, with life. The bloud of Chriſt is the life of all your *graces*, it will make you act faith with life, it will make you love with life, it will make you ſorrow and repent with life: The bloud of Chriſt is the life of your comforts. Oh then bring your dead heart and dull affections to the bloud of Chriſt, it will quicken and enliven them, for it is an everlaſting bloud.

Thirteenthly, Eye the bloud of Chriſt in the Sacrament, as a *bloud of ſprinkling*, as a bloud *applicable*, and to be *actually applied* to your Soul; that you may ſay, Here is bloud, and *it is mine*: Here is bloud ſhed, and it was *for me*: Here is bloud to be ſprinkled, and I hope one drop will fall upon my ſoul: *Heb.* 12. 24. *Ye are come to Jeſus the mediator of the New Covenant, and to the bloud of ſprinkling*, 1 *Pet.* 1. 2. *Elect according to the fore-knowledg of God the Father, through ſanctification of the ſpirit, and ſprinkling of the bloud of Jeſus Chriſt*, Heb. 9. 19. Moſes *took the bloud of*

Calves and Goats, with Water, and Scarlet Wooll, and Hyſop, and ſprinkled both the Book and all the People, Heb. 10. 22. *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinckled from an evil Conſcience, and our Bodies waſhed with pure Water.* The bloud of Chriſt was ſpilt upon the Croſs, and it will be ſprinkled on your Conſcience at the Sacrament; it is not the bloud of Chriſt poured out, that will ſave you; but the bloud of Chriſt ſprinkled on your heart, will.

Fourteenthly, Eye the bloud of Chriſt in the Sacrament, as *Satan-conquering bloud.* The devil put it into *Judas*'s heart to betray Chriſt, and into the Jews heart to murder Chriſt; but by his death and bloud-ſhed he overcame the Devil; and when he was bleeding to death, he triumphed over all infernal fiends, *Col* 2. 15. *And having ſpoiled all Principalities and Powers, he made a ſhew of them openly, triumphing over them in it.* And by this blood of Chriſt ſhall you be enabled to overcome the Devil, *Revel.* 12. 10, 11. *The Accuſer of the brethren is caſt down, which accuſeth them before God day and night, and they overcame him by the blood of the Lamb.*

15*thly.* Eye the blood of Chriſt in the Sacrament, as *ſealing blood*, as that which was poured out, not onely to purchaſe Heaven for you, but alſo to aſſure you of it. Chriſts blood ſhed upon the Croſs doth ratifie and confirm the Covenant of Grace, *Heb.* 9. 15. *And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the Redemption of the tranſgreſſors that were under the Firſt Teſtament, they which are called might receive the promiſe of eternal inheritance,* verſe 1. *For where a Teſtament is, there muſt alſo of*

neceſſity

neceſſity be the deeds of the Teſtator, verſe 17. *For a Teſtament is of force after men are dead.* So then when you ſee Chriſts blood ſhed, remember God hath promiſed believers pardon and eternal life, and this promiſe is of force. Chriſt hath bequeathed precious Legacies to his people, and his Will and Teſtament is of force, for his blood is ſhed.

16*thly.* Eye the Blood of Chriſt in the Sacrament, as *innocent blood*; conſider there, it was the juſt that ſuffered for the unjuſt; in his hands was there no wickedneſs, in his heart no Sin, in his mouth no guile. The innocent bleeds for the nocent, *Mat.* 27. 4. *I have betrayed innocent blood.* And will it not affect you to ſee innocent bloud thus ſhed?

17*thly.* Eye the Blood of Chriſt in the Sacrament, as a *copious blood*: As being ſufficient for you and all the elect of God; as ſufficient for you, as if none had been ſaved and juſtified thereby, but your ſelf: There is fulneſs of merit in it, it is a Fountain, *Zech.* 13. 1. *In that day there ſhall be a Fountain opened.* Now a Fountain is:

1. *Living* water, and the blood of Chriſt is living blood.

2. It is *running* water, it is communicative, it overflows, it feeds the little rivulets; and the channels in which the blood of Chriſt doth run, are the hearts of Gods Elect.

3. It is *plentiful* water; there is but a little in a Ciſtern, but abundance in the Fountain.

4. It is *inexhauſtible* and *perpetual*; it overflows, and yet it ever flows; ſuch is the blood of Chriſt; Chriſt hath not expended all the vertue of his blood upon *David* and *Peter*, and *Paul*, and the

Saints that are already got to glory; but there is enough for you, it is a copious blood, if you consider the real quantity of blood which Christ at six several times did shed: Six times Christ bled for you. 1. In his Circumcision. 2. In the Garden. 3. When he was Scourged. 4. When he was crowned with Thorns. 5. When his hands and feet were nailed to the Cross. 6. When his side was pierced with a Spear. Thus if you consider the real quantity of his natural blood, it was much; but if you consider the supernatural efficacy of it, it was infinite.

18*thly*. Eye the blood of Christ in the Sacrament, as *perfecting blood*: It was the Fruit of his Blood that you have any Grace, and it is the Fruit of his Blood that your Grace is growing and increasing Grace. You complain your grace is small, your love is little unto God, your faith is weak, and your desires feeble and faint after Christ, but Christs blood should make you perfect. Christ will so moisten your grace, by laying his blood often at the root thereof, that it shall grow, and you grow from grace to grace, till you come from grace to glory. *Heb.* 13. 20. 21. *Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will.*

19*thly*. Eye the blood of Christ in the Sacrament, as *cementing blood*; as that which soulders the heart and affections of Gods people one to another; we are all made to drink of one blood, which should provoke us to be of one heart. As Christ shed his blood, and thereby manifested that he loved all his people; so when we partake of it in the Sacrament, we are ingaged to

love

love one another as he hath loved us, 1 *Cor.* 1. 13. *Eph.* 2. 13, 14, 15, 16.

2*othly.* Eye the blood of Chriſt in the Sacrament, as *ſuch blood that maketh all you do to be pleaſing unto God.* Your beſt doings would be provocations unto God, had it not been for Chriſts dying. If Chriſt had not dyed, your very praying would have been the provoking of God; it is the ſufferings, and the blood of Chriſt that maketh all your religious duties to be acceptable unto God. This is the ſweet incenſe which he offers with the Prayers of the Saints, *Rev.* 8. 4. Through the blood of the everlaſting Covenant, is that wrought *in* you, and *by* you, which is pleaſing in the Sight of God; and indeed in this reſpect you ſhould eye the vertue and efficacy of the blood of Chriſt in every Duty; your tears are but *puddle water*, and your righteouſneſs but *rags*, without this Blood of Chriſt.

Thus far to the firſt part of this concluſion, in what reſpects you may eye the blood of Chriſt, in this Ordinance, for the affecting of your heart, and the exciting of your graces, which are next to be ſpoken of, for the improving of the blood of Chriſt, for your comfort and ſpiritual advantage in this Ordinance.

The Graces to be exerciſed, are chiefly, 1. Faith 2. Love. 3. Deſire. 4. Joy. 5. Sorrow. 6. Hatred unto Sin.

CHAP.

CHAP. XI.

Shewing how Faith is to be exercised at the Lords Table.

1. WHen you thus consider the blood of Christ in the Sacrament, *set faith on work.* A crucified Christ, is the object of justifying Faith; and one that hath a quick-sighted Faith, will perceive enough in the blood of Christ; whereby he may resolve his doubts, scatter his fears, supply his wants, as that which is an universal medicine against all Soul-distempers.

Let Faith make use of this Blood in respect of { *God.* *Satan.* *your self.*

Viz. in { *Appealing* to God. *Appealing* to Satan. *Appealing* to your self.

1. When you are at the Lords Table, let your Faith be busied in appealing from this blood to God, after this manner:

Lord, of my self I am exceeding vile, even by Sin made worse than the very Beasts of the field, than the croaking Toad, or the most venemous Serpent; yet is not here precious blood which thy Son hath shed to make me precious in thy sight? Though without it I acknowleg I am loathsome and abominable before thee; yet by it I trust I shall become one of thy Jewels,

one

one of thoſe that are honourable in thine eyes: Lord, be not offended for thou thy ſelf thus ſpeakeſt of thy people, elſe I durſt not have thought it, had I not found thee thus ſpeaking in thy Prophet, Iſa. 43. 3. Since thou waſt precious in my ſight thou haſt been honourable, and I have loved thee. *O Lord, theſe are thy words, and I believe them, and am humbly bold through this precious blood, to apply them with it unto my ſelf.*

Lord, I have violated thy Law, and broken thy Covenant, and moſt fearfully ſinned againſt thee, yet is not here ſatisfying blood? I was an enemy unto thee, yet is not here reconciling? In this, I do believe thou art now my Friend, and my appeaſed God.

Lord, I was in worſe than Egyptian bondage, a captive to the Devil, a very drudge and ſlave unto my luſt; but is not here purchaſing blood? I am bought with it as with a price, which thy Son hath paid, for my ranſome. Through this I humbly truſt I am delivered and redeemed. I am indeed under Soul-preſſing wants; I want peace and comfort, I want love unto thee, and more holy fear and dread of thee; but is not here purchaſing blood? And wilt thou be offended if I rely upon thee for ſupplies, eſpecially ſince I ask nothing, but what this blood hath bought and purchaſed for me.

Lord, I have no righteouſneſs of mine own but what is as filthy rags before thee, when I would be juſtified in thy ſight; I am aſhamed of my prayers, and I bluſh to ſee my beſt performance, but is not here juſtifying blood? Is not a crucifyed Chriſt made of thee, to be righteouſneſs to thy people? By thine aſſiſtance I fiducially will rely upon this Crucified Saviour, to make me righteous in thy pure eyes, and diſclaiming all my Duties, reach forth the hand of Faith to be juſtified by this blood.

Lord

Lord, I am a guilty Sinner, and my ſins are both many for number, and heinous for their nature and aggravating circumſtances, I have ſuch a ſinful heart within this breaſt, that I know not the man that hath a worſe. If my fellow Communicants ſhould know my heart, they would look and ſtare upon me, to conſider that I that have ſo long profeſſed my ſelf to be thy Diſciple, ſhould yet come with ſuch a proud and worldly heart unto thy Table, I am guilty of ſins againſt love and light, againſt thy mercy and thy judgements, againſt thy Spirits, and my own Conſcience; yea, againſt the very Law of Nature written in my heart, that a very Heathen would abhor to do what I have not bluſhed to do; yet is not here pardoning blood that can pardon great ſins as well as ſmall, and many as eaſily as few; will not mountain-ſins as well as mole-hill ſins be covered in this blood? Lord thy Son hath dyed for theſe ſins, therefore I truſt I ſhall not be damned for theſe Sins, though by them I have deſerved greateſt condemnation. Lord, for this blood I do believe that thou wilt pardon me, and by this blood wilt ſeal my pardon to me: I truſt in this blood for a pardon; yea, in this will I truſt that thou wilt pardon me.

Lord, I am not only guilty but polluted; Sin hath as well defiled me, as it would condemn me. Lord, I have a heart as black as Hell, as filthy and unclean as the unclean ſpirits themſelves, but is not here blood to waſh me as well as pardon me? To purge me from my filth, as well as ſave me from the guilt of all my ſins? To this cleanſing blood I bring my defiled Soul, and I will believe that thou wilt rince and make me clean. Lord, here is blood, and what may hinder but I may waſh and be clean?

Lord, my ſin hath ſtopped my mouth, and I cannot plead

plead my own cauſe before thy Majeſty; but is not here pleading blood? Let that plead for me, this is my Advocate; my ſins do plead againſt me, but there is blood that pleadeth for me, and I do believe thou wilt rather hear the pleadings of thy Sons blood for me, than the pleadings of my own ſins againſt me.

Lord, my ſoul is caſt down within, and I am often filled with thy terrors, till I am almoſt diſtracted: There are many things that do diſcomfort me; my ſins they do diſcomfort me, and my very duties as I do perform them, do diſcomfort me; but is not here comforting blood? Oh! this blood is Aqua vitæ *to my ſwooning and dejective ſoul, I will lay the mouth of my faith to the bleeding wounds made in thy Son, and will ſuck and draw till my Soul is comforted.*

Alas, O Lord, my ſins have not only made me filthy, but have hardned my heart: Sometimes I may feel it to relent, and to give a little, but otherwhiles it is hard and ſtony within my breaſt: Sometimes I think never heart ſo hard as mine; but is not here heart-ſoftning blood? If there be not, let me go away as hardned as I came; but if there be let me feel the vertue and the power of it, in making in me a heart of fleſh. O Lord, I will lay my heart a ſteeping in this blood, and will believe that then it ſhall be ſoftned.

Alas, O Lord, my ſins are very ſtrong and powerful within me, that ſometimes I think they do not only rage but reign: Sometimes they act ſo mightily in my heart, that I am apt to think there is nothing but ſin in my Soul, and no principle of grace to check and to controle it: My pride is ſtrong, my paſſion is ſtrong, and my luſts exceeding mighty; but is not here

here ſin-mortifying blood, that can take down the ſtrength and power of it? This blood hath ſubdued it in others, and now I will believe it will ſubdue it in my Soul.

Oh, My Lord, my heart is often dead and dull, that I cannot pray with life unto thee, that I cannot be lively in thy Service; fain I would, but lo my heart is dead, and cannot; but is not here quickning and enlivening blood? Why then wilt thou ſuffer ſuch a heart to be in me? Lord, wilt thou give me leave to apply it to my ſelf, that I may be quickned to thy Service? Yea, I know it is thy will I ſhould ſo do: Now Lord my heart is warm.

Thus you may in reſpect of God, by faith make uſe of all the properties of the blood of Chriſt, you may go on in all the reſt. Let it ſuffice that I have ſhewed you how faith may be ſet on work in the former particulars.

Secondly, When you thus conſider the blood of Chriſt in the Sacrament, *ſet faith on work to reply unto the Devil.* He will be with you at the Sacrament to rob you of the comfort, and to hinder you of that joy that here you might be filled with; but by faith in the blood of Chriſt you may reſiſt him: And whatſoever his accuſations are, from ſome of theſe properties of the blood of Chriſt, you may put the Devil unto ſilence.

Doth the Devil caſt your ſins in your teeth, and rank them in order before your eyes? Doth he tell you of your pride, and ignorance? Doth he tell you of your formal duties, and your want of cloſe walking with God? You may reply, *Oh mine enemy! ſo far as there is truth in thy accuſations, I am as willing to accuſe my ſelf; yea, before I came unto this Ordinance, thou heardſt me accuſe, and judge*

judge, and condemn my ſelf; but lo, Oh mine enemy! here is blood that hath been ſhed for me, that was not ſhed for thee; here is blood to purchaſe pardon for my ſins, which was not ſhed to pardon thee: Oh how would ſuch a believing reply, make the Devil to ſlink away, and leave thee to make the beſt improvement that thou canſt of his holy Supper. What ſayſt thou, Oh thou enemy of my Souls Salvation and Comfort? Haſt thou ought to lay unto my charge? It may be he will tell thee of the hardneſs of thy heart; but thou mayſt reply, becauſe I found and felt it hard, therefore I came unto this blood to have it ſoftned: What now Satan? It may be he will tell thee of thy dulneſs in thy holy Duties; thou mayſt reply, I did indeed, to the grief and burthen of my Soul, find too much deadneſs upon my heart; and therefore I have brought it to the quickning blood of my deareſt Lord, and he will put life into me. What now, Oh mine enemy? indeed there is nothing that Satan can charge upon you, or bring againſt you, but from one of theſe properties of the blood of Chriſt, you may put him to the worſt. You may go on in any of the reſt, as you have occaſion to make uſe of them.

Thirdly, When you thus conſider the blood of Chriſt, you may *ſet faith on work, in applying it to your ſelf*; and ſtopping the mouth of your own Conſcience, clamouring againſt you at the Lords Table, or elſe rightly and juſtly accuſing of you: For Conſcience may know more evil by you than the Devil can, *viz.* many vain thoughts, and inward ſinful workings of your hearts; but you may uſe ſome of theſe excellencies of the blood of Chriſt, upon grounds ſufficient to quiet and to allay

allay it. After this manner, *Thou telleſt me, Oh my Conſcience, of ſuch blaſphemous, vain, diſtracting thoughts; and I do ſubſcribe unto my accuſation: But lo, O my Conſcience! here is blood that hath ſatisfied God, and wilt not thou be ſatisfied? Here is blood that hath reconciled God unto me, notwithſtanding thoſe my ſins: And Oh my Conſcience, wilt thou not then be reconciled unto me? For the ſake of this blood God is at peace with me, and wilt thou not?* Thus you may procure peace of conſcience, and upon laſting ground go away with firm peace concluded betwixt your ſelf and your ſelf.

Let Faith make particular application of this blood in all its vertues and efficacies, and ſay, *Look here, Oh my Soul! here is pardoning blood, and it is thine; here is quickning, ſoftning blood, and it is thine; here is juſtifying, ſanctifying, pleading blood, and this belongeth to thee.* Thus for the drawing forth of faith to do its work at the Lords Supper.

CHAP. XII.

Shewing how Love, Deſire, and other graces are to be exerciſed in the Sacrament.

II. WHen you thus conſider the Blood of Chriſt, then draw forth *holy Love* to do its part, as Faith hath done its. And indeed when Faith goes thus before, it will be more eaſie to act all the reſt. Let but Love ſee with Faiths Eyes,

yes, and it will quickly be inflamed. Let Faith ake application, and Love will quickly feel the enefit of it, and ſhew it in its actings: Oh how ill Love flutter in your breaſt, when it ſhall be-old *that* precious blood that did redeem you and reconcile you unto God! Oh then beſpeak your Love for God and Chriſt: *Look here, O my Soul, what love was this in God to give his Son for thee? what love was this in Chriſt to give his life and blood for thee? precious blood for a vile and worth-leſs Sinner, O look again, O my Soul here is par-doning blood for thee a Sinner, here is ſoftning blood for thee an hardned Sinner, and here is reconciling blood for thee, who was once an enemy unto God. Oh what love is this! Oh never love like to this! Hath God and Chriſt thus loved thee, O my ſinful Soul, and wilt thou not love him back again? Hath God ſent his Son to die, and ſaid unto him, O my well-beloved Son, go and dye for yonder ſinner, and thereby commend my love unto him. O Lord, this love of thine doth overcome me! O Lord, thou haſt out-loved me, if now my love were better, thou ſhouldſt have it, but ſuch as it is thou ſhalt have it: Make it more, and make it better, and ſtill it ſhall be ſet upon thee. Oh my Soul, canſt thou behold juſtifying blood, and not love him that ſhed it for thee? Canſt thou behold precious, quickning, ſoftning blood, and not love him that laid it down to quicken, and to ſoften thy heart, and redeem thee from Hell, Sin, and Wrath.*

III. When you thus conſider the blood of Chriſt, then *let deſires be upon the Wing*, to fetch in unto your Soul ſuch things that this blood by its efficacy and virtue doth purchaſe and procure. *O here is pardoning blood! Oh that I could have the pardon*

pardon of my ſins! Here is ſealing blood: Oh that I could have my pardon ſealed and confirmed to my Soul! Oh that now my ſin might be ſubdued by this blood! Oh that my dull heart might be enlivened by this blood! Oh that now my wounded ſoul and troubled conſcience might be healed and comforted by this blood! Oh that now I may receive more darts of love to God, and faith in Chriſt, which this blood hath purchaſed for me! Oh that now my poor diſtreſſed Soul may have rich experience of this ſoftning, quickning, healing virtue of the blood of Chriſt, which he hath ſo willingly and ſo freely poured out for me.

IV. When you look thus upon the blood of Chriſt, *let your Soul rejoyce in God*, and call upon all the powers of your Soul to joy and delight in God and Chriſt: Oh! *Can you think* that by this blood you are juſtified and pardoned, and not rejoyce? that you are redeemed and reconciled to his Blood, and not rejoyce? Is it *poſſible* you ſhould feel the quickening power, and comforting influences of this blood, and not rejoyce? Is it poſſible you ſhould believe this blood is pleading for you, and not rejoyce? *O Lord, my Soul doth joy in thee; my Soul doth magnifie the Lord my Redeemer. Oh how good is it to be here? O what comfort is this my ſoul is thus delighted with! Oh what joy is this I feel ſo warm about my heart! There is no joy like unto it, I never found any joy like unto it.*

V. When you thus conſider the blood of Chriſt in all thoſe excellencies, Oh then *be grieved that you have ſo long neglected it*, that you did that which was the cauſe why precious blood was ſpilt; that you ſhould thruſt your Sin into his Side, to fetch his blood from his very heart. *Oh Lord, was I the cauſe this blood was ſhed? Was it*

my

y pride and vain-glory that did ſet a Crown of horns upon this crucified bleeding Chriſt? was it y unbelief, and my Apoſtacy from God that breathed is bleſſed heart, from whence I ſee theſe ſtreams of lood ſo plentifully guſhing forth, that I may be waſh-d therein, and juſtified thereby? what, was I the auſe of it? and yet muſt I have the benefit of it? Did Chriſt ſuffer me to murther him, and ſtab, and pierce his very heart, and then pardon me, and ſave me when I had done, O Lord! My ſoul is grieved, my heart is ſorrowful, that I had ever ſinned! Lord, I hope if my ſins were undone again, I ſhould never do them. Oh that ſince this blood is ſhed it might fall upon my heart, that it may be diſſolved into tears. Oh that my eye may weep, when I ſee my Saviours heart to bleed! Oh that my heart may be rent aſunder, when I ſee my Saviours fleſh to cleave aſunder, that this blood may iſſue forth.

Is this blood ſuch quickning blood? Then *Lord, I am aſhamed that my heart hath been, and is ſo dull; that I have brought ſuch a dead heart to behold my dying Lord. But if it be a quickning blood, then, O that I might feel and find it to be ſo!*

Is this ſuch pleading blood? Then, *Lord, what did I mean when I did plead ſo long againſt it? when I framed arguments and excuſes to keep me from coming under the power and influence of it?*

Is this indeed ſuch mortifying Blood? Oh then, *what did I do when I did neglect to bring my luſts unto it, but to conſult how they may live, when Chriſt had dyed that they might be ſubdued!*

Is there ſo many precious excellencies in this blood of Chriſt? *Oh ſinner, wretch, and fool that I was, that did prefer any thing, every thing ſo long before it, and how ſo often trample it under foot.*

But

But must I joy and sorrow too? Will not either sorrow keep me from rejoycing, or rejoycing prevent my sorrowing? No, both these *may* be, both these *must be*; this mixture, meddly of affection, doth well become a Believer at the Lords Table. You may mourn that your Sins did put Christ to death, and yet you may rejoyce that Christ hath and would dye for your Sins.

VI. When you thus consider the Blood of Christ, then let your Soul *hate and abhor your sin that was the cause of its effusion*, and would have hindred (if mercy had not prevented) its effectual timely application. Oh that now your heart might rise against your sins, and that you might hate them while you live, with a perfect and implacable hatred! You do not love to see the Knife that killed your Friend; and will you love to think upon that Sin that killed your Lord? Or will you ever do it with delight? *Oh hadst thou any love unto thy Lord, Oh my Soul, thou couldst not then but hate thy Sin? Oh now my Soul! Be wrought up to heightned resolution, with greatest indignation and abhorrence to cast away thy Sin. Now, Lord, I see that thou hast loved me, and I will hate my Sins; and the more I taste of the sweetness of the Blood of Christ, the more thou wilt cause my Soul to hate my Sin.*

Thus I have given you my thoughts for your satisfaction in this question, how you should consider the blood of Christ in the Sacrament, and have your graces exercised when you so consider it.

CHAP.

CHAP. XIII.

Concluſion 5. *Shewing the neceſſity of Examination after the Sacrament.*

THat ſuch as are Partakers of the Lords Supper, ſhould enquire after participation, what benefit they have received thereby.

There are ſome, that before the Duty take no pains to prepare themſelves, and after the Duty, do not reflect how they went, nor enquire what was it they got: *After-reflection* is neceſſary as well as *Previous Examination*. What good have I got? ſhould be a queſtion we ſhould put to our ſelves after every Duty we do perform. Had I any warmth of affection of it? Have I any more love to God, more deſires after him, more ability to Duty, to bear affliction, to reſiſt temptation, to walk with God? This you ſhould do after every Prayer you make, after every Sermon you hear, at the end of every Sabbath, and after every Sacrament you receive. For want of this reflection theſe evils follow.

Firſt, For want of this, many think they *be better, when indeed they be the worſe.* For want of ſtrict and narrow examination *before* the Sacrament, they think they had faith in Chriſt, love to God, and repentance for their Sins; but what they had was but a counterfeit of Faith and Love, and other graces, as Hypocrites may have: So for want of reflection *after* the Sacrament, they might think they had ſome workings of Faith, and Love, and ſorrow for Sin, and joy in God; and yet it was

was not ſo, but ſomething like to theſe, as Hypocrites might ſometimes have in their attendance of God at his Table, and in hearing of the Word and other Duties. Hypocrites might ſhed many tears at a Sacrament, and might have ſome flaſhes of joy through a falſe apprehenſion, that this Chriſt did dye for them, and hath applyed this blood unto them, and that they are partakers of the benefits of his Death, as Grace, Pardon, Hopes of Heaven, *&c.* and yet ſhall be for ever damned for not having any of theſe in truth and reality; and this miſtake is very dangerous, and oftentimes pernicious: In as much as it doth ſtrengthen the *preſumption* of theſe mens hearts, when they do think their Faith is ſtrengthned; and are more confirmed in their falſe hopes of Heaven and Eternal Life, and often go away rejoycing at the thoughts of their good condition, and yet might lye for ever roaring amongſt the Damned for their folly and miſtake, and might bleſs God for that which they thought they received from him at the Sacrament, and yet might be for ever caſt from God, becauſe they had not that grace which they thought they felt working in their hearts therein, therefore after-examination is neceſſary.

Secondly, For want of examination after the Sacrament, *you will be kept from after-humiliation, and repentance for your ſins committed at the Table of the Lord.* If you did review and look back upon the frame of your heart, and find you have miſcarryed in your work and management in your Duty, you ſhould ſee what cauſe you have of lying low before the Lord for ſo great Sin, as to get no good by ſuch an Ordinance that tends ſo much

much to promote the work of Grace in the heart, of them that come worthily to the ſame. Your Heart, when the Miniſter broke the Bread, was not broken for your Sin: When you took the bread, your heart was dull and dead, and did not reach forth the hand of Faith, to lay hold upon Chriſt and his Benefits, and apply them to your ſelf, and ſo did play the Hypocrite before God and your fellow Communicants: When the Wine was poured forth, and you ſaw how Chriſt did ſhed his blood for Sinners, you could not drop a tear for your Sins that cauſed it; or if you did, it was not from a heart ſenſible of your Sin, or of Gods Love unto your Soul; when you took the Cup and drank thereof, you did not remember Chriſt as you ſhould have done; and while you were preſent at this Table, your mind was filled with diſtracted thoughts, and your thoughts were wandring, when they ſhould have been fixed upon God and Chriſt; and how ſhall you be humbled for this, if you do not reflect that you are guilty of ſuch Sins; And how ſhall you confeſs this before the Lord upon your Knees, when you do not afterwards conſider how it was with you at that time? And how great a Sin is this, and how bad is your heart, neither to be affected at the Table of the Lord, nor to be afflicted in your Soul after you are gone, that it was not ſo with you? This was your Sin while you were there, that you got no good thereby? and this is alſo your Sin, that you do not bewail it when you come away; whereas it ſhould be lamented from one Sacrament to another, that your heart was indeed ſo bad and out of frame when it ſhould have been delighting in God, and

Loving of God, and Sorrowing for your Sin.

Thirdly, For want of examination after the Sacrament, *you might receive good and not perceive it; nay, perhaps deny it.* As many have Grace, and yet think they have none; ſo many here might receive good, and yet think it not ſo: You go away, and ſoon forget the workings of God upon your heart, and the workings of your heart towards God; and ſo are tempted to believe it was no otherwiſe with you, than it may be with Hypocrites in this Ordinance: And becauſe you do not ſeriouſly conſider, and faithfully keep in your remembrance the experiences you had from God, while you were there, you yield to this temptation when you are come away.

Fourthly, For want of reflection after the Sacrament, *you are not ſo thankful after the duty is done for what you did receive, as elſe you would be.* Many Hypocrites go away and rejoyce when they ſhould mourn; and many gracious Souls go away and mourn, when they ſhould rejoyce; and *both*, becauſe they do not afterwards reflect upon the inward workings of their Hearts; to judge of them according to what indeed they were. God did come into your heart and humble it; God did come into your heart and break it; God did come into your heart and cauſed it to abhor your Sin, and to long after Chriſt, which you ſhould remember while you live to adore the Riches of his Grace, that he ſhould look upon ſuch Sin and Duſt as you are, and cauſe you to feel ſuch operations of his Spirit, that every time you go into ſecret you ſhould give him thanks for theſe his workings upon your heart: And how ſhall this be done if you do not often reflect how it was with you, when you were there?

Fifthly

Fifthly, For want of reflection after the Sacrament *you will oftentimes take up with the bare performance of the duty and reſt in the work done*; and reſt ſatisfied that you have eat and drunk at the Table of the Lord; though you have not eaten the fleſh of Chriſt, nor drunk the blood; and it is too great a ſign that you reſt in the work done, when you do not conſider afterwards how you have done it, nor enquire, Did I pleaſe the Lord while I was eating? Did I pleaſe the Lord while I was drinking at his Table? Did I eat in Faith, and drink in Faith? Did I find God coming down into my Soul by his Grace and Spirit, and my Soul aſcending up to God by faith and love?

Sixthly, For want of this reflection after the Sacrament, *you will not be ſo earneſtly deſirous after renewed opportunities of receiving, nor have ſuch longings in your Soul to come again.* One would think that the entertainment which God gives unto his People at his Table, the ſmiles that there they ſee in his face, the love that there they do perceive to be in his heart, and the favours there they receive from his hands, ſhould ſtir up in their hearts ſuch earneſt breathings as theſe. Oh when might I come again? Oh when ſhall I be thus refreſhed again? Chriſt was exceeding ſweet unto my Soul, his comforts were delightful to my heart; O when ſhall I return again unto his Table, that I might have more of that which on ſuch a day I found! But if this be ſo much out of your thoughts, the other will be too much out of your deſires.

Seventhly, For want of this reflection after the Sacrament, *you will be leſs experienced, and leſs acquainted with the workings of your own heart.* If

you reflect upon what your heart did promiſe when you were there, and how you have come ſhort of your promiſe, how your heart did work in hatred unto ſin, and how afterwards (if it be not ſtrictly watched) it will be ready to conſent and yield unto it; If you thus compare your ſelf what you are at the Sacrament, and what your heart would be if not heedfully obſerved afterwards, you would be more acquainted with the deceitfulneſs of your own heart.

Eighthly, for want of this reflection after the Sacrament, *you will be fuller of doubts, and more empty of comforts than elſe you would be.* Sometimes God did ſo Powerfully work upon your heart, when you were at his Table, in drawing forth your love to him, your hatred to, and ſorrow for your ſin, that you could not deny that you had grace: But at another time you might loſe the ſenſe of this, when it might not be ſo with you, and when the Devil doth aſſault you, to perſwade you that you have no grace, becauſe now you do not feel the workings of it; but if you would reflect how it was with you at ſuch a time at the Sacrament, you might repel this temptation: Though I do not *now* find the lively workings of my love to God, yet at *ſuch a time* in the Sacrament I did; though *now* I do not find my heart to break, but is dull and out of frame, yet *ſuch a day* in the Sacrament I did: Then I found my ſins my burthen, and the breaking of my heart: Then I did feel my heart to burn in love with God and Chriſt, and this will help to reſolve your preſent doubts, and to expel your preſent fears, and to reſiſt this temptation of the Devil: But if you do not reflect, you might loſe ſo good an evidence of the truth of your grace.

Ninthly,

Ninthly, for want of this reflection after the Sacrament, *you will be a grief to the Spirit of God* whether you did meet with God or no; whether it was well or ill with you when you were there: *If you did meet with God*, and if he did comfort your heart, or humble you for ſin, and do not reflect, you grieve the Spirit of God, that he was ſo kind and loving unto you, and you ſo ſoon forget it to be thankful for it; If *you do not meet with God*, and do not reflect, you grieve the Spirit, that though he be abſent himſelf from your Soul; you do ſoon forget it to be humble for it.

Tenthly, It argues your end *was not ſo right as it ſhould have been*; had you aimed indeed at Communion with God, and encreaſe of grace, would you not enquire whether you had attained your end?

Eleventhly, It argues *great careleſneſs of heart*, and ſo great a ſlighting of the benefits of the Sacrament; did you eſteem them, you would enquire whether you had enjoyed them.

Twelfthly, It argues *you were not ſo wiſe for your Soul as you were for your Body*; not ſo wiſe for the things of Heaven, as for the things of this World; for after you have been trading for the things of this Life, you will caſt up your accounts to ſee what are your gains, and what is added to your ſtock.

Thirteenthly, This will *provoke God in after-duties to withdraw from you*, and to deny that to you in following Ordinances, which you would not ſo much as enquire whether you had got in former duties.

Fourteenthly, *You may decline in grace, and be*

on the loosing hand, and not easily and quickly perceive it, and fall into a frame of dulness before you are aware.

Therefore let it be your constant practice, as to examine your self before, that you may know your fitness for this Duty, so examine your self afterwards, that you may know whether you are the *better* or the *worse* by this duty; for every one is made better or made worse by coming to the Lords Table. Physick makes the Body better or worse: All Gods Ordinances will have their operation; the Word is a savour of life or death to every one that hears it, 2 *Cor.* 2. 15, 16. So many are the worse by coming to the Lords Table, 1 *Cor.* 11. 7. *You come together not for the better but the worse*: That you are not the better, is *satis culpabile*, sufficiently blame-worthy; but that you are the worse, this is *male auneſis*, the aggravation of your Sin. *Grande id nefas, quando medicina non modò non proficit ægro, ſed in venenum vertitur.* It goes ill with that man whose Food and Physick is turned into Poyson, and proves to be his Bane; not for his profit, but his detriment.

Here for your satisfaction I shall enquire after these things.

1. *What are the causes that some go to the Lords Supper and receive no benefit thereby?*

2. *How may a believer know when he doth receive benefit thereby?*

3. *What must a believer do if upon this search he findeth some advantage by this Ordinance? And what if he doth not?*

CHAP.

CHAP. XIV.

Containing the Reaſons why ſome receive no benefit by the Lords Supper.

THE Reaſons why ſome are not the better by going to the Lords Table, are ſuch as theſe:

Firſt, Becauſe *they are not habitually prepared for it*; they have not thoſe neceſſary qualifications; not habitual graces, that *muſt* be in that mans heart that ſhall be benefited by the Sacrament; they had no life, and therefore are not capable of growth and nouriſhment: Growth of grace ſuppoſeth truth of grace: They that have not firſt received a *whole* Chriſt in the Goſpel in all his Offices, cannot receive a *broken* Chriſt in the Sacrament: They are not united unto Chriſt, and where there is no union there can be no communion; they are not engrafted into Chriſt, and therefore they receive no fruit from the Croſs of Chriſt. All the benefit that muſt come in by the Sacrament, muſt be by the exerciſe of grace, of faith, and love, and ſorrow for ſin, *&c.* but they that have it not cannot exerciſe it.

Secondly, Becauſe *many that are habitually prepared, may be too ſlight in actual preparation:* They did not ſeriouſly, throughly ſearch their hearts and lives, nor enquire after their ſin and wants: They do not ſolemnly, but ſlightly pray to God beforehand: They do not quicken their hungrings after Chriſt, nor go with great believing

expectations of receiving great things from God in this duty.

And God will check you at his Table, by withdrawing himself from you, for your neglect before you came. It may be you were busie about the World when you should have been preparing for your duty: It may be you may be in your shops when you should have been in your chamber, or your closet: It may be God saw you reading your account-book, when you should have been reading the History of the death of Christ in the Book of God, and should have been studying the Book of your own heart; God saw you thinking of the World, when you should have been endeavouring to have warned your heart in the believing thoughts of the Blood of God, in the great transactions of mans redemption.

Thirdly, Because *after diligent actual preparation, you have rested in your fore-going duties, and expected that for your preparations sake, which you must only receive for Christs sake.* It is hard to make diligent preparations, and then deny them when we have done, and expect all through Christ; and after our most serious preparations, to acknowledge them as nothing, and that it will be free grace if God discover himself unto us at his Table. Sometimes you may observe, that after greatest enlargements in secret preparation, you have been most straightned in duty: Not that God is displeased with your diligence in preparation, but that you lay too great a stress upon your Spiritual duties, and mounted them up above their place, and would have made a Christ of your duties, and would have detracted from the merits of Christ in hoping that from God, because

becauſe you had prepared which you muſt only hope for, becauſe Chriſt hath dyed: Not but that you may, and ought to look after your Prayers which you make, and ſee what returns the Lord doth give you; but there is a difference between an expectation of good things from God *according* to your prayers and preparations, and between an expectation of good things from God *for* your prayers and preparations; and yet you may diſclaim this in word, and in your heart ſecretly too much relie upon them.

Fourthly, Becauſe *God is offended that ſome ſweet and ſecret ſin is too much favoured.* Though there might be no reigning ſin in you which is conſiſtent with the ſtate of grace, yet there might be too much connivance and favour ſhewed to ſome particular Sin. The reaſon now why God ſmiles no more upon your Soul at his Table, may be becauſe you frown no more upon your Sin. God ſhews no more mercy to you at his Table, becauſe you ſhew no more ſeverity againſt your Sin; and muſt not God take it unkindly when you come to commemorate the death of his Son with too much kindneſs in your heart to ſin, that was the cauſe of his death.

Fifthly, Becauſe *you were too remiſs, and let down your Spiritual watch in the time of receiving.* You loſt holy time at the holy Sacrament, by entertaining of, and being filled with vain diſtracting thoughts; when you are there, you ſhould be careful to do nothing elſe, and to think of nothing elſe, but what is pertinent to the duty you are ingaged in; your own heart will be frequently ſtragling if you do not keep it, and the Devil will be injecting thoughts of things of another nature,

or will fill your minds with thoughts of holy things, but not pertinent to your present work: And if you would receive benefit by your receiving, you must say to Satan, as *Nehemiah* to *Sanballat*, when he would have diverted him from building of the Wall, *Neh. 6. 2, 3, 4. Sanballat* sent to him, saying, *come let us meet together in some one of the villages; but they thought to do me mischief. And I sent Messengers to him, saying, I am doing a great work, so that I cannot come down: Why should the work cease while I leave it and come to you. Yet they sent unto me four times after that sort, and I answered him after the same manner.* When you are receiving, the Devil would parley with you, but it is to do you mischief, therefore reply unto him, I am doing a great work, so that I have no time to entertain thy suggestions. O mine enemy! I have other things to think upon, here is the death of my Lord, and his love in dying for me to think upon; And why should this work cease, while I entertain thy suggestions? So far as your thoughts wander, so far your work at the Lords Table stands still. And if Satan sollicite you four or more times, still answer after the same manner; be as constant in resisting as he is in solliciting, and you will find benefit by the duty if you ply your work when you are there.

Sixthly, Because *you have not conscientiously endeavoured to live up to resolutions made in former receivings.* Did you not there promise, if God would please to manifest himself unto you, and warm your Heart, and pardon your Sin, and speak peace unto your Soul, you would carefully avoid the like Transgressions? That you would, resist Satans temptations, and be better in every relation.

relation, and fill up the duties that God requires at your hands? that you would pray more and pray better; that you would take heed of after-paſſion, if God would pardon your former paſſion; And yet you have come ſhort of all this, not only through inavoidable infirmity, but through careleſneſs and letting down your Spiritual Watch. When the temptation hath aſſaulted you again, you have quietly yielded again, and God hath not ſeen as much circumſpection in your converſation as before; and do you think the next time you do receive, that God will not make you go away without the comfort of his Ordinance, who deny to him the care of your converſation? If you would have God to do you good by his Ordinance, you muſt walk ſo holily when any Ordinance is over, that you may meet with God in another, or in the ſame at another time.

CHAP. XV.

Shewing how we may know whether we do good by coming to the Lords Supper.

THat you may know whether ye receive benefit to your Soul by coming to the Lords Supper, you muſt be careful that you do not miſtake; to prevent which, let me premiſe,

Firſt, Take heed that you do not conclude, *you have no benefit at all, becauſe you have not ſo much as you perceive ſome other Chriſtian to have*: For Gods diſcoveries to his people are arbitrary and gradua

gradual when he will, to whom he will, and in what measure he will.

Secondly, Take heed that you do not conclude, *you have no benefit at all, if you have not so much as you hoped for or expected.* You aimed at much, and found but little, yet do not say it was altogether an empty Ordinance to your Soul.

Thirdly, Take heed that you do not conclude, *you have no benefit at all, if you have it not in that particular and kind that you looked for:* It may be you may aim at a great deal of comfort and joy when you went, and God may deny you that, and make you to sorrow and be broken more for your sins; this is Spiritual benefit though not in the way that you look for it.

Fourthly, Take heed you do not conclude the Sacrament *doth you no good at all if you do not sensibly perceive it in the very act of receiving,* or while you are actually under the Ordinance: To have benefit by it then, is very sad and uncomfortable; but yet limit not the efficacy of the Ordinance only to the time of receiving, but observe how it works with you after it is past; it may be sometimes you may mourn more, and rejoyce more afterwards, than when you were at the Table. Now to resolve your doubt, consider *you do get real benefit by the Lords Supper.*

First, When you find *your heart thereby more strongly engaged to inward and universal holiness.* When you feel your heart more obliged to walk with God with more circumspection and care than you did before.

Secondly, When you find *your faith is more increased,* you can rely upon Christ more fiducially than you could before; when you went, you did

purpose

purpose to take Christ upon his own terms, but when you come away, your purpose is more settled, and you are more resolved in Christs way, to venture the everlasting concernment of your Soul upon him.

Thirdly, When you find *your Love to Christ hereby to be more inflamed*: You loved him truly before, but now you love him strongly; your Soul is sick while he is absent, but when he is with you, you are satisfied; he now dwelleth more in your thoughts than before he did, a sign you love him more than before you did.

Fourthly, When *communion with God in the Sacrament is obtained*, and God gives you the meeting. The Ordinance then will certainly do you good, when you find your grace go forth in exercise towards God, and the Spirit of God beating upon your Soul, by the powerful influences thereof affecting of you.

Fifthly, When *your spiritual delight and joy in God and Christ is more raised*: Before you did delight too much in the World, and in your Friends, and in your Riches, and less in Christ; but now more in Christ, and less in these: When you think of God you can rejoyce, when you speak of Christ, your Soul triumphed in him.

Sixthly, When *your Soul under the sight and sence of sin is more deeply humbled*. If you have not joy in the Sacrament, yet if you have more ingenious sorrow for your sin, God hath done you good thereby: If you do not come away with a rejoycing heart, yet if you come away with a weeping eye, proceeding from a true contrite Spirit, bless God for his mercy to you in that Ordinance.

Seventhly, When *corruption and sin is more abated*

ted and become more loathſome to your Soul: When the *thoughts* of ſin are more loathſome to you, than the *actings* of it formerly were; When you groan more under the weight and load of ſin, and do ſet your ſelf more reſolvedly againſt it.

Eighthly, When *your deſires after full enjoyment of God and Chriſt in glory are more enlarged:* Here you feel the workings of his Spirit, that makes you long to behold his face in his glorious Kingdom, that the little taſt you have of Gods manifeſted love unto your Soul, makes you almoſt impatient till God ſhall take you to himſelf.

Ninthly, When *your heart is more ſuſpected*, and you walk with a greater Holy jealouſie, and you do not looſe the end of your going; and that you have as holy fear, that you break not Covenant with God, when his vows are upon you.

Tenthly, When *you ſet a high valuation and eſteem upon this Ordinance, and prefer it before your neceſſary food*, and find that your Soul deſires you may come again, for this very end, that you might meet with more of God another time.

Eleventhly, When *you are more ſtrengthened and emboldned to undergo the loſs of all things for Jeſus ſake:* When you ſee how Chriſt hath ſuffered for you, even unto death, you now count not your very life too dear to lay down for Chriſt.

Twelfthly, When *you come away truly thankful for what you had, and truly ſorrowful you had no more*; If you come away ſorrowing, thinking you have not met with Chriſt, that very ſorrow proves you did meet with Chriſt, elſe you had not ſorrowed, when you think you miſſed of him: By ſuch things as theſe judge.

CHAP.

CHAP. XVI.

Shewing how we are to live after we have been at the Lords Supper.

IF you find no benefit, then do theſe three things.

Firſt, Examine *what may be the cauſe* why God withheld the benefit of the Ordinance from you: Why it was, it proved an empty duty unto you.

Secondly, *Greatly bewail this before the Lord*, that through your own miſcarriage, you ſhould loſe the great advantage that might have been received.

Thirdly, *Labour to feel the benefit of the Sacrament by Repentance, and exerciſe of Faith upon Chriſt, when the Duty is over:* and pray for the efficacy of it.

If you had good ſucceſs, do likewiſe three things.

Firſt, Give *to God the glory of it*; take you the comfort, give God the glory.

Secondly, The *more good you get, the more frequent it*: It is good to be often there where you meet with God.

Thirdly, *Let your converſation after the Sacrament witneſs the good that you receive in and by the Sacrament:* You ſay ſo, live ſo, that all may ſee it: An holy, ſutable converſation, in living up to Sacramental Obligations, will convince your ſelf and others that there is ſome real good, that you do get by attending upon God therein.

But

But alas! how few do live as becometh thoſe that have been at the Table of the Lord? If you did but liſten to their diſcourſe as ſoon as they are gone from this Ordinance, you ſhould hear ſome talking preſently of the World, or of ſomething impertinent to what they have been about: If you did but follow them from the Lords Table to their own, what unſavory words ſhould you hear from them? How frothy and vain is their diſcourſe? And if you obſerve their actions, even upon the ſame day, and ſometimes in the ſame hour that they have been eating and drinking at the Table of the Lord, you would perceive that they have preſently forgot where they have been, and what they have been doing, and the obligations that there were laid upon them to live better. You ſhould ſee one drunk with paſſion, and another filled with carnal mirth, another careleſs in the after-duty of the Sabbath: trace them in their lives in the week following, and you ſhall ſee them as worldly, as vain as negligent as others that never had been at ſuch an Ordinance.

Therefore that I might be inſtrumental (and Oh that I may) to ſtir you up to live as becomes thoſe that frequent the Lords Table, I ſhall ſpeak to theſe three things.

Firſt, *Woy you ſhould give all diligence in endeavouring to live ſutable to the obligations laid upon you at the Table of the Lord.*

Secondly, *How you ſhould live and walk after the Sacrament, that your converſation might be ſutable to your Sacramental Obligation.*

Thirdly, *What are the aggravations of this ſin, in not living as becometh thoſe that have been at the Table of the Lord.*

Firſt,

First, It requires your utmost diligence to endeavour to live suitably to the Sacrament, if you consider.

1. *That your priviledges are greater than the priviledges of many others* whom God doth not invite, nor call (while such) to come unto his Table: God honours you above the wicked in the world, above the ungodly and prophane; and the greater your priviledge and dignity is, the greater should your diligence be in living up to after-duties. *Mephibosheth* esteemed it a great dignity and favour that he should eat bread at King *Davids* Table, 2 *Sam.* 9. 7. 8. And is it not a great dignity to eat of the Bread of Life, at the Table of the King of Heaven?

2. *The Devil will be assaulting you with new temptations to draw you unto sin, after you have been at the Table of the Lord.* If God hath spoken peace unto your Conscience, the Devil will be endeavouring to break your peace: If you have got a pardon of your old Sins: he will be tempting you again to the committing of new; and the greater discoveries you have had of God, when you were there, the greater will his Temptation be to draw you into Sin, when you come from thence. When Christ was baptized, and God had owned him by a voice from Heaven, then he was tempted by the Devil, *Mat.* 3. 17. and 4. 1. And if the Devil be diligent to tempt you after such a duty, would not you be diligent to resist him? Or, if you be not, is it not likely you will do something that will be unbecoming one that hath been at this Ordinance? Let you your self be Judge.

3. *You are to go again in the following week unto your worldly businesses and employments*, and to trade in things below; and how soon will you close the sense

ſenſe of Gods love, and the ſweet delight your Soul was filled with, by dealing in the world, if you are not watchful?

4. *Your own heart is apt to grow cold and dull again, after you have been warmed and heated in the Sacrament:* Therefore you muſt be diligent after ſuch a duty. The water that is heated by the fire, ſtill retains a principle that induceth it into its former coldneſs, when it is removed from the fire, and ſo doth your heart.

Secondly, If you would walk and live as becometh one that hath been at the Table of the Lord; you muſt,

1. *Endeavour to live and walk as Chriſt did,* when he was here upon the Earth. When you have been commemorating Chriſts death, you muſt come away purpoſing to imitate his life. For as Chriſt in his ſufferings hath left us an example how we ought to ſuffer, 1 *Pet.* 2. 21. So Chriſt in his life hath left us an example how we ought to live, *John* 6. 2, Then you will walk ſutably to that Ordinance, which is a Commemoration of Chriſts death, when you tread in his ſteps, while he lived upon the Earth.

2. *Walk and live as one that is redeemed by the Blood of Chriſt ſhould live.* In the Sacrament you have ſeen the greateſt of the price that was paid for you to redeem you from the Torments of Hell, from the Wrath of God, the Curſe of the Law, the Power of Sin: Here it is, you ſee you are redeemed and bought, and therefore you are no longer your own, but his that died for you, 1 *Cor.* 6. 19.——*And ye are not your own,* ver. 20. *For ye are bought with a price; therefore glorifie God in your Body and in your Spirit, which is Gods.*

Oh

Oh how ſhould a man redeemed from eternal Torments walk and live!

3. *Walk and live as one that hath been ſealed up to the day of redemption ſhould live.* In the Sacrament you do not only ſee that you are redeemed, but alſo that you are ſealed unto the day of redemption; you are aſſured of Heaven and eternal Life; and Oh how ſhould a perſon, that in the Sacrament hath had the ſeal of the Covenant of grace aſſuring him of life and glory, walk and live!

4. *Walk and live as to one whom the Lord hath ſpoken peace ſhould live.* In the Lords Supper God hath told you, he is reconciled unto you, he hath ſaid unto you, My Son, my Daughter, *be of good cheer thy ſins be forgiven thee*: Then go and live, as one pardoned by the Lord ſhould live.

5. *Walk and live as one that hath renewed his Covenant with God ſhould live.* Be as ſtrict againſt ſin after the Sacrament, as you did purpoſe when you were there. God hath avouched himſelf to be your God, and you have avouched your ſelf to be the Lords, then live accordingly.

6. *Walk and live as one that hath ſeen ſuch ſights at a Sacrament as you have ſeen.* Here you have ſeen the dreadful wrath of God againſt ſin, the ſeverity and the ſtrictneſs of his Juſtice againſt Sin: Here you have ſeen the evil againſt Sin, and the deſerts thereof, here you have ſeen what a precious thing the Soul of man is, by the price that was paid for it: Here you have ſeen the Love of God and Chriſt to poor ſinners; then live in that fear of Sin, with that care of your immortal precious Soul, as one that hath had ſuch ſights ſhould do.

But more particularly:

1. After

1. After you have been at the Table of the Lord, *you muſt make Conſcience of abſtaining from thoſe ſins that there you did bewail*, that there you ſorrowed for: To weep for ſin at the Sacrament, and to indulge it when you come away, is great hypocriſie. Will you (while there) ſeem to be grieved for your ſin, and yet afterwards be unwilling to forſake it? Did you reſolve againſt it, or did you not? If you did not the Lord forgive you, your ſin is great, and your love to ſin was great, when you would not ſo much as purpoſe to leave your Sin, nor reſolve againſt it: No, not when you ſaw what Chriſt hath ſuffered for Sin: If you did, then do as you did purpoſe and reſolve; eſpecially, watch moſt againſt that ſin, that you have oftenеſt found prevailing againſt you, that your heart is almoſt ready to yield unto, and your Conſcience did moſt reproach you for, when you were at the Table of the Lord. Your endeavour muſt be againſt all Sin, but chiefly againſt your chiefeſt Sin. Oh never ſmile upon your ſin, which you ſee hath put to death your Lord, the Prince of life!

2. *After you have been at the Sacrament, be conſcious in diſcharging of other duties, which this Ordinance doth engage you to.* Yield obedience to the commands of God, which he hath given you to be the rule of your life: this was your duty before, but now there is another bond to tye you to it; there is a *ſuperadded* obligation laid upon you ſo to do; and your neglect and diſobedience will be more heinous if you do not.

Firſt, Be more frequent and more fervent *in your ſecret addreſſes unto God.* Beſides your worſhipping God in your Family (which ſome that come

come to the Table of the Lord do ſhamefully neglect) be much with God alone. Oh how ſhould you love and delight to have communion with God in ſecret, when no eye doth ſee you, but the eye of God whom you have ſeen in the Sacrament, hath given his Son to you and for you!

Secondly, *Labour after growth in grace:* This ſhould have been in your deſires before you went, and it ſhould be your *endeavour* when you come from thence, to have more love for God than you had before, to have ſtronger Faith in Chriſt than you had before, to have more delight in God and Chriſt, and more ardent deſires than you had before.

Thirdly, *Be more reſolved to ſuffer, and to dye for Chriſt, than you were before.* At the Lords Table you have ſeen what Chriſt has done and ſuffered for you, be you thereby more reſolved not only to do, but to ſuffer alſo for his ſake: be not onely more eminent in your active, but more patient in your paſſive obedience than before.

Fourthly, *Live in love with all that are partakers of the ſame benefits with you.* Yea, in this Ordinance you have an example of loving your very enemies as Chriſt did when he died for you; but a more ſpecial and particular love you are taught to have to all the Members of Chriſts myſtical Body, when you ſee in this Ordinance, how Chriſt hath loved them all, *Eph.* 5. 2. *Walk in love, as Chriſt hath alſo loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.*

Fifthly, *Be not ſo afraid to dye after you have ſeen the death of Chriſt in the Sacrament repreſented to you.* Chriſt hath conquered this enemy, he hath made death your friend to open the door to you; that you

you may go in and live with him, who hath dyed for you.

Thirdly, If you do not live as becomes one that hath been at the Table of the Lord, consider the greatest of your Sin in these aggravations of it. If you live a loose and carnal life, after you have partaken of this Ordinance.

1. *You break Covenant with God*, and those promises which you made to him of better obedience, you did again resign your self to be the Lords; if you did not, that was your sin, if you did, and do not answer it in your life; this is your sin.

2. *You dishonour Christ*, if you live not suitable to this Ordinance; you profess your self to be one of his Disciples, else what did you there? If you be, and do not live accordingly, you dishonour him whom you there had seen so much vilified and reproached by others for you, and yet shall he be reproached by others by reason of you?

3. *You do grieve the Spirit of God*, if you live not holily after the Sacrament: Did not the Spirit of God come and bear you witness that you were a Son of God, and did secretly and powerfully perswade your heart, that God through the death of his Son, was reconciled to you, and that your sins were pardoned, and that your Soul should be saved when you dye? And must not this be a grief unto him, to see you walk so unworthy of his love.

4. *You discredit your Profession*, and cause the Holy Ways of God to be evil spoken of, if you lead not a holy life after you have been at the Table of the Lord. Those that will not be holy themselves, will blame you, and reproach your profession if you

you be not holy. Such a man goes to the Sacrament, and yet will be unjuſt, and yet is vain in diſcourſe, and we ſee but little difference betwixt his life and ours, and ſo will be hardned in their evil ways, and be prejudiced againſt Religion, by the unſutable converſations of thoſe that do profeſs it.

5. Falling into ſin which you have purpoſed and reſolved againſt at the Lords Supper, *will more deeply wound your conſcience, and diſturb your peace*: When conſcience ſhall tell you, you reſolved againſt this ſin, and yet you have committed it; you promiſed to be more watchful againſt the occaſions and appearances of this evil, but you have wilfully run into the committing of it, or when tempted to it, you willingly conſented.

6. Unſutable walking after you have been at the Lords table, *will cauſe you to loſe much of your holy confidence when you go again.* It will much hinder your application of Chriſt unto your ſelf, that you cannot with that holy confidence ſay, *This Chriſt did die for me*; eſpecially if you be not deeply humbled for your falling before you come again.

7. Unſutable walking after this Ordinance, *will provoke the Lord to withdraw from you*, and leave you in a deſerted ſtate, to leave you in the dulneſs and the deadneſs of your heart, to take away his comforts from your heart, and to conceal his love from your Soul, till you learn to walk more worthy of it.

8. Unſutable walking after this Ordinance *will be great unthankfulneſs unto God* for the giving of his Son, and all the priviledges you have been partakers of by him. It is not your praiſing God with your lips, but chiefly with your lives; not only

only in your words, but principally in your works, that will prove you truly thankful unto God. All that God requires from you, for all the bleſſings purchaſed by the death of Chriſt, and made over to you in the Sacrament, that you ſhould be thankful unto him, and to improve them to his praiſe and glory; but you cannot have a thankful heart, if you have not a ſutable converſation.

Theſe are ſome of thoſe evils and aggravations of your ſin in this reſpect, which you ſhould be careful to prevent; that in nothing you may provoke your God to anger and diſpleaſure, but behave your ſelf *before*, and *in*, and *after* your participation of this holy Ordinance, that God may delight in you through Chriſt, and might welcome you to his Table here, and to his Kingdom when you leave this World; where you ſhall be filled with thoſe delights and joyes, of which you have a taſte in this imperfect ſtate at the Table of the Lord.

A ſhort Dialogue between a Miniſter and a private Chriſtian, that deſires to partake of the Lords Supper.

Chriſtian,

SIR, if it will not be an interruption to you in your work, I deſire your advice and counſel about a duty that concerns my Soul.

Miniſter, *It is the work which God hath committed to my charge, to further Souls in their way to Heaven, and direct them in their duty in order thereunto; therefore*

therefore if your buſineſs with me be ſuch, tell me what it is you do deſire.

C. My earneſt deſire is to partake of the Sacrament of the Lords Supper.

M. *Did you never yet receive this Sacrament?*

C. No.

M. *Why have you lived ſo long in the neglect of this Ordinance?*

C. Becauſe I have been full of doubts and fears concerning my fitneſs of it.

M. *Have you then got your doubts reſolved? and are you perſwaded that you are an invited gueſt unto this Holy Supper?*

C. Sometimes I have ſome hopes that God doth call me to it, but ſometimes I fear that I am not prepared for it, and therefore I beg your direction what I ought to do.

M. *You know that a Miniſter cannot look into your heart, nor infallibly diſcern, whether you have grace or no; ſhould you not then rather ſearch and examine your ſelf, ſince you may know the ſtate of your own Soul, which another cannot?*

C. I know that no man can know my heart, and whether I be fit before God; but you may take account of my knowledge in order to it; and if I ſpeak the truth, and do not lie (which in the preſence of God, at whoſe Tribunal I muſt ſhortly ſtand, I promiſe) while I declare to you the workings of the Spirit of God upon my Heart, you may tell me from the Word of God, what my condition is; neither do I come to ſpare my pains in examining of my ſelf, but that thereby I might be the better enabled for it.

M. *Are you willing then that I ſhould try your knowledge concerning the Lords Supper, and enquire*

into the grounds and reaſons of your hopes, why you think you are fitted for this Duty?

C. I ought alwayes to be ready to give an anſwer to every man that asketh me a reaſon of the hope that is in me, much more to ſuch whom God hath ſet to watch for my Soul, and eſpecially when I declare to partake of the Lords Supper.

M. *Tell me then what is the Lords Supper?*

C. The Lords Supper is the Second Sacrament of the New Teſtament, 1 *Cor.* 11. 25. inſtituted by Chriſt, *Luke* 22. 19, 20. wherein by the ſigns of Bread and Wine, and the actions that concern the ſame, *Mat.* 25. 26, 27. we ſhew forth his death, 1 *Cor.* 11. 26, and God ſignifieth, ſealeth, and exhibiteth the Body and Blood of Chriſt, 1 *Cor.* 11. 26. with all the benefits of his death and paſſion, to every worthy Receiver, for his ſpiritual nouriſhment and growth in grace.

M. *Why is it called the Lords Supper;*

C. Not becauſe it is appointed a Supper to us, but becauſe Chriſt ſitting at his laſt Supper, ordained it inſtead of the Paſſeover, *Mat.* 26. 26.

M. *How long is the Lords Supper to continue in the Church?*

C. Till Chriſts coming in Glory, 1 *Cor.* 11. 26.

M. *Is it the duty of Believers to receive the Lords Supper?*

C. Yes

C. Yes: Elſe, 1. They diſobey Chriſts command, *Luke* 22. 19. 2. Slight Chriſts love in appointing it for them. 3. Neglect a profitable means for their growth in grace. And 4. provoke God to a great diſpleaſure, *Mat.* 22. 2. to *v.* 9.

M. *Is it the duty of Believers often to partake of the Lords Supper?*

C. 1. Chriſts command, 1 *Cor.* 11. 26. 2. The Apoſtles practice, *Acts* 2. 42. and 20. 7. 3. Their own neceſſity, being often dull, *John* 20. 9. and often doubting, *Mat.* 28. 17. and often backward to believe, *Luke* 24. 25. or to remember Chriſts Doctrine about his death, *Luke* 24. 5, 6, 7, 8. their often ſpiritual wants, *Phil.* 4. 19. their too often decayes in grace, *Rev.* 2. 4. and 3. 2. their often ſinning againſt God, *Jam.* 3. 2. and their often need of cleanſing by the Blood of Chriſt, *John* 13. 8. 1 *John* 1. 7. and often need of pardon, *Mat.* 6. 12. do require that believers ſhould often partake of the Lords Supper.

M. *Do Hypocrites and Unbelievers eat and drink Chriſts Body and Blood?*

C. No: ſuch received only the outward Elements.

M. *Is not then their caſe dangerous?*

C. Yes: Becauſe 1. Their ſin is great, being guilty of Chriſts body and blood, 1 *Cor* 11. 27.

They eat damnation to themſelves, *v.* 29. 3. Are ſickly, and do dye for their ſin, *v.* 30. For this God caſts ſome mens bodies to the grave, and their Souls to Hell.

M. *What courſe then muſt you take to prevent this ſin and danger?*

C. I muſt give all ſerious diligence to prepare my heart for ſo great a work.

M. *Why do you think preparation is ſo needful?*

C. Becauſe, 1. All men are naturally unfit. 2. After Converſation, believers are often indiſpoſed for it. 3. God will come and view his Gueſts, *Mat.* 22. 11. 4. We have to do with the Blood of the Son of God. 5. Many duties here do meet. And 6. God hath made great preparations for us.

M. *How muſt you prepare your ſelf for the Lords Supper?*

C. By a ſerious narrow ſearch of my heart, whether I have thoſe graces which God requires in worthy receivers; and by fervent ſolemn prayer.

M. *What are thoſe graces which God requires in your worthy Receivers?*

C. Knowledge, Faith, Love to God, Repentance, and New Obedience.

M. *Why is Knowledge neceſſary?*

C. Becauſe without knowledge the heart cannot be good, *Prov.* 16. 2. Nor can a man examine himſelf, nor diſcern the Lords Body.

M. *What knowledge is neceſſary?*

C. It is neceſſary to know how we were created, how we fell from God, and how we are recovered.

M. *How were we created?*

C. After the Image of God, *Gen.* 1. 27. in Knowledge,

ledge, Righteouſneſs, and holineſs, *Col.* 3. 10 *Eph.* 2. 24.

M. *How came we then to be ſo ſinful and miſerable?*

C. By the firſt tranſgreſſion of our firſt Parents, *Rom.* 5. 12. 18.

M. *Wherein conſiſts the ſinfulneſs of our eſtates, by reaſon of our firſt Parents fall?*

C. In the imputation of *Adams* firſt ſin, *Rom.* 5. 19. The privation of the Image of God which we had at firſt, *Rom.* 3. 10. And in the propenſity of our hearts to the vileſt ſin, *Gen.* 8. 21. and 6. 5.

M. *Can you declare more particularly the ſinfulneſs of the ſeveral faculties of the ſoul and members of the body?*

C. The underſtanding is dark and ignorant, 1 *Cor.* 2. 14. *Epheſ.* 4. 11. An enemy to God, *Rom.* 8. 7. Vain, *Epheſ.* 4. 17. The will is ſtubborn and rebellious, *John* 5. 40. *Mat.* 23. 27. Unable to chuſe good, *Phil.* 2. 13. The Conſcience is defiled, *Tit.* 1. 15. In ſome ſeared, 1 *Tim.* 4. 2. Erroneous, *John* 2. 16. Doubting, *Rom.* 14. 23. The heart is as hard as an Adamant, *Zech.* 7. 11, 12. The affections turned from the beſt objects; the *liking* Affections which would be placed upon God, are towards evil; Naturally men *love* pleaſures more than God, 2 *Tim.* 3. 4. And riches, *Mat.* 19. 21, 22. And themſelves, *Mat.* 16. 24. And their Relations, *Mat.* 10. 37. And deſire any thing rather than God Chriſt, *Iſa.* 33. 2. *John* 21. 14. And delight in evil, not in good, *Prov.* 2. 14. Their *diſliking* affections which ſhould be againſt Sin, are againſt God: *Haters* of God, *Rom.* 1. 10. *Grieving* at Gods goodneſs to

others, *Matth.* 20. 11, to 16. The memory apt to forget good, *Heb.* 12. 15. *Deut.* 8. 10, 11, 14. To remember evil, *Ezek.* 23. 19, 21. And when it remembers good, it is for a wrong end, *Mat.* 27. 63. So all the members of the body are inſtruments of Sin, *Rom.* 6. 19. Eyes are full of Adultery, 2 *Pet.* 2. 14. Feet ſwift to ſin, Throat, Tongue, Lips, Mouth, full of ſin, *Rom.* 3. 13. 14, 15.

M. *Wherein will the knowledge of this ſinfulneſs of man be uſeful to you when you go to the Lords Table.*

C. It will be an help to break my heart when I am there, that I ſhould be ſuch a bundle and lump of ſin; to feel a need of Chriſt, and to admire the love of God in ſending his Son to dye for ſuch a filthy loathſome, and polluted wretch.

M. *What is the miſery of that eſtate into which man fell?*

C. The puniſhments that are due to man for ſin, are, 1. All temporal miſeries as Gods curſe upon the creatures, *Gen.* 3. 17. *Rom.* 8. 20. Upon his eſtate, *Deut.* 22. 17. Children, *v.* 18. And all he takes in hand, *v.* 20. Sickneſſes; as Plague. *v.* 21. Conſumption, Feaver, Agues, *&c. v.* 22. 27. *Levit.* 26. 19. Famine, *Deut.* 28. 22, 23, 24. Madneſs, *v.* 28. Death, *Rom.* 6. 23. *Gen.* 2. 17. and 3. 10. Yea, all the curſes that are written in the Book of God, *Deut.* 29. 20. 27. And that are not written, *Deut.* 28. 61. 2. *Spiritual miſeries.* By nature man is dead in ſin, *Eph.* 2. 1. A Child of wrath, *Eph.* 2. 3. And of the Devil; *John* 8. 44. Loathſome to God, *Ezek.* 16. 5. A ſtranger to him, *Eph.* 2. 19. Under blindneſs of mind, *Iſa.* 6. 9. In danger of Hell,

but

but doth not ſee it, *Rom.* 11. 8. Nor fear it, *Deut.* 29. 19. Inſenſible of ſin, *Iſa.* 48. 4. But ſometimes filled with ſuch horrour of conſcience, that he is weary of his life, *Gen.* 4. 13, 14. And will dye by his own hands rather than bear it, *Mat.* 27. 3, 4, 5. Hath a Reprobate mind, *Rom.* 1. 28. And vile Affections, *Rom.* 1. 26. Is under the power of the Devil *Eph.* 2. 2. And of luſts, *v.* 3. And is prone to unnatural wickedneſs, *Gen.* 19. 5. Indeed this is his miſery, that God is angry with him every day, *Pſal.* 7. 11. And that nothing he can do doth pleaſe God, *Rom.* 15. 3. *Eternal miſeries:* As baniſhment from the comfortable preſence of God for ever, *Mat.* 23. 2. *Theſ.* 1. 9. The pains of Hell, *Rev.* 20. 15. In a Lake of fire and Brimſtone, *Rev.* 21. 8. That ſhall never be quenched, *Mark.* 9. 44. With the company, of curſed tormented, and tormenting Devils, *Mat.* 25. 41. Where the worm ſhall never dye, *Mark.* 9. 46. And the torment ſhall be caſeleſs, *Luke* 16. 24, 25. Remedileſs, *verſe* 26. Endleſs. Rev. 14. 10, 11.

M. *Wherein will the knowledg of this promote your fitneſs for the Lords Supper?*

C. It will make me the more importunately to cry for mercy, *Luke* 18. 13. To ſee my need of Chriſt, *Mat.* 9. 12. To haſten to him, and believe on him, *Acts* 16. 29. to 35. To value Chriſt above all, *Phil.* 3. 7, 8. To confeſs my Sins, *Luke* 15. 18. And to grieve for them *Acts* 2. 37.

M. *By whom are you recovered from this ſin and miſery?*

C. By Jeſus Chriſt alone, *Acts.* 4. 12.

M. *Who was Chriſt.*

C. The Eternal Son of God, *Pſal.* 2. 7. Who

became man, *John* 1. 14. Who was and is God, *John* 1. 1. and man 1 *Tim.* 2. 5. In two diſtinct Natures, *Mat.* 22. 41. to 46. and *Rom.* 1. 3, 4. And one perſon for ever, *John* 3. 13..

M. *Why was it neceſſary that the Mediator betwixt God and Man, ſhould be both God and Man?*

C. If he had not been man he could not have dyed, 1 *Tim.* 6. 16. And if he had not been God, his death had not been ſatisfactory for our ſins nor have purchaſed his Church, *Acts* 20 29.

M. *How doth Chriſt redeem us from every ſin and miſery?*

C. By executing the Office of a Prophet, *Acts* 3. 22. Prieſt, *Heb.* 5. 6. and King, *Pſal.* 2. 6.

M. *Why was it neceſſary that Chriſt ſhould execute this three-fold Office?*

C. To cure us of a three-fold miſery that we lay under.

M. *What was the firſt?*

C. We were blind and ignorant, *Mat.* 19. 14. and 23. 16, 17. 19, 24, 26. Therefore he became a Prophet, to reveal to us the Will of God for our Salvation, *John* 1. 28.

M, *what was the ſecond?*

C. We had ſinned and could not ſatisfie the Juſtice of God, *Mic.* 6. 6, 7. Therefore he became our Prieſt, by dying to ſatisfie Gods Juſtice, and to interceed for us, *Iſa.* 53. 4. 5. 6. *Heb.* 7. 25.

M. *What was the third?*

C. We were weak, *Rom.* 5. 6. and could neither turn to God, *Jer.* 31. 18. and 17. 14. *Lam.* 5. 21. nor ſubdue our enemies, *Mark* 5. 2. to 14. Therefore he became our King, to ſubdue us to himſelf, *Pſalm* 119. 3. And to ſave us, *Iſaiah* 33. 22. And

to

to return and conquer his and our enemies, *Pſal.* 110. 1. 1 *Corinth.* 15. 24, 25. 26.

M. *How are we made partakers of Chriſt and his benefits?*

C. By Faith, *John* 3. 16. *Acts* 13. 39. *Epheſ.* 2. 8.

M. *What is Faith?*

C. It is an hearty receiving of Chriſt for Lord and Saviour, *John* 1. 12. Or, a reſting upon Chriſt alone for Salvation.

M. *Why did you ſay that Faith is neceſſary to worthy receiving?*

C. Becauſe, 1. Without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. and we ſhould not diſpleaſe him at his Table. 2. By Faith we are the Children of God, *John* 1. 12. *Gal.* 3. 26. And this is Childrens bread, and Gods Houſhold Proviſions: And we are not of the Houſhold of God, till we are of the Houſhold of Faith, *Epheſ.* 2. 19. *Gal.* 2. 10. 3. The Lords Supper doth not ſanctifie unbelievers, but unbelievers prophane the Lords Supper, *Hag.* 2. 12, 13, 14. 4. Becauſe of many Scripture expreſſions, ſetting forth the uſefulneſs of Faith, it is the food of the Soul, and at the Lords Supper we ſhould come to Chriſt, *John* 6. 35. It is the mouth of the Soul, *John* 6. 35. And there we would feed upon Chriſt. It is the hand of the Soul to receive Chriſt, *Joh.* 1. 12. And we ſhould take Chriſt, when we take the Bread; it is the eye of the Soul, *Iſa.* 45. 22. And there we ſhould behold our Crucified Lord, it is the Life of the Soul, *Gal.* 2. 20. And a dead man cannot feed upon Chriſt.

M. *Why did you ſay that repentance is neceſſary to worthy Receivers?*

C. Because, 1. We are to judge our selves, 1 *Cor.* 11. 31. 2. A soft heart will receive the impression of this Seal. 3. Because a man is to turn from Sin when he comes to the Lords Table.

M. *Why did you say that love to God is necessary?*

C. Because it is uncomfortable to sit down at the Table of an enemy, but dreadful and dangerous to sit down in our enmity at the Table of the Lord: If a man keep up his fellowship with the Devil, he provoketh God if he comes to his Table, 1 *Cor.* 10. 21, 22.

M. *Why did you say that new Obedience is necessary?*

C. Else a man will come in his rebellion. God preferreth obedience before sacrifice, else a man doth not receive out of obedience unto God, but for some sinister end. A disobedient liver cannot be a worthy receiver, nor have communion with God, 1 *John* 1. 6, 7.

M. *If these things be so necessary, doth it not concern you to examine whether they be wrought in your heart?*

C. Yes.

M. *What are the signs of true Faith?*

C. 1. A prizing of Christ above all things in this world, 1 *Pet.* 27. 2. Willingness to receive him into the heart upon Gospel terms, for Lord and Saviour, *John* 1. 12. If it purifie the heart, *Acts* 15. 9. 4. If it be fruitful in good works, *James* 2. 17. 5. If it enable us to overcome the world, 1 *John* 5. 4.

M. *How do you love God?*

C. Because, 1. I am grieved at his absence, and cannot be satisfied till I find him; *Cant.* 3. 1, 2, 3. 3. By my desire to be like him, and love to those that

that are like him, 1 *John* 4. 7. 12. 3. By my hatred unto ſin, *Pſal.* 97. 10. 4. By my obedience unto his command, *Exod.* 20. 6. *John.* 14. 21, 23. 5. By my deſires to have and part with all for him, that he might have the predominancy of my love, *Mat.* 10. 37. 6. By my grieving when he is diſhonoured by my ſelf or others, *Pſal.* 51. 4. and 119. 53, 136, 158.

M. *How do you know you have Repentance for ſin?*

C. Becauſe, 1. My ſoul groans under it as a burthen heavier to me than my affliction, *Luke* 15. 16, 18, 19, 21. *Matth.* 11. 28. 2. Becauſe I am aſhamed of my ſecret Sins before God, that never expoſed me to ſhame among men, and loath my ſelf for all, *Ezek.* 6. 51. 4. Becauſe I deſire to forſake all Sin, even the deareſt, *Prov.* 28. 13. 4. Becauſe what I cannot get free from, I fight againſt, that Sin might never have a peaceable poſſeſſion in my heart, *Gal.* 5. 17.

M. *How do you know the truth of your new Obedience?*

C. Becauſe, 1. My Obedience ſprings from a new principle, love to, and fear of God, *Deut.* 10. 12. 2. Is guided by a new Rule, not by my own will, but the Word of God, *Gal.* 6. 16. And 3. I am at a new end, the Glory of God, 1 *Cor.* 10. 31.

M. *But if a man cannot ſay, he loves God, and ſay, he hath faith, but yet finds he hungers after Chriſt and thirſteth for him, may he come to the Lords Table?*

C. Yes, 1. Becauſe aſſureance is not neceſſary. 2. Becauſe weak Believers have a right unto it. 3. Becauſe God inviteth thoſe that hunger and thirſt, *Iſa.* 55. 1. *John* 7. 73. 4. Chriſt pronounceth them bleſſed. And 5. promiſeth that they ſhall be filled,

M. *But would it not tend much to your comfort at the Lords Table, to know before you go that Christ ſtandeth for you in particular?*

C. Yes, becauſe then I might ſay, here is blood, and it was ſhed for me, *&c.*

M. *How may you know that Chriſt died for you in particular?*

C. If I be one of his people, *Mat.* 1. 21. and this I am; if I be willing to be, to do, to ſuffer what Chriſt would have me, *Pſ.* 10. 13. 2. If I be one of Chriſts Friends doing his commands, *John* 15. 13, 14. 3. If I be dead to ſin, *Gal.* 16. 14. 4. If I live to Chriſt, 1 *Cor.* 5. 15. I may conclude he died for me, *Gal.* 2. 26.

M. *If upon ſerious ſearch you find theſe graces wrought in your heart; is it neceſſary you ſhould ſpend ſome time in ſolemn Prayer before you go?*

C. Yes, becauſe, 1. I cannot act what grace I have without Gods aſſiſtance, *Job* 15. 5. 2. The duty is ſolemn and weighty. 3. Though God will give the bleſſings of the Covenant of grace, yet he will be ſought unto for them, *Ezek.* 36. 37.

M. *Is it ſufficient for your worthy receiving that you have found theſe graces in your hearts and prayed to God before you go?*

C. No, but I muſt ſee that my end be right, and that I behave my ſelf as I ought, while I am there.

M. *What is your end in going to the Lords Table?*

C. My end muſt be, 1. To have communion with God, 2. To encreaſe my faith in Chriſt, and love to God, 3. To further my joy in the Holy Ghoſt. 4. My peace of Conſcience. And 5. Hope of eternal Life. 6. To renew my covenant with God. 7. To quicken me to obedience. 8. To make

make me thankful to God for his mercy beſtowed upon me in Chriſt. 9. To get power againſt my ſins. And 10. Eſpecially to remember and ſhew forth the death of Chr.

M. *What remembrance muſt this be of the death of Chriſt?*

C. Not an Hiſtorical remembrance of Chriſts death only, for ſo the Devils remember that Chriſt hath died, but ſuch a remembrance that ſhould affect my heart with love to him, deſire after him, joy in him, with ſorrow for my ſin that cauſed his death, and whereby I might anſwer all the charges of the Law, the clamors of my Conſcience, and the accuſation of the Devil, *Rom.* 1. 33, 34.

M. *Having found the truth of grace in your heart, and that your end is right, what muſt you do when you are there?*

C. Give all diligence in endeavouring to draw my graces into act.

M. *What are thoſe Graces that you muſt endeavour to exerciſe when you are at the Table of the Lord?*

C. Faith, love to God and Chriſt, ſorrow for ſin, deſires after Chriſt, and thankfulneſs.

M. *What means will you uſe when you are there to exerciſe theſe graces?*

C. Sometimes I will meditate upon ſuch things as are here offered to my thoughts from this Ordinance, tending thereunto; and ſometimes put up ejaculations unto God, that he would pleaſe to help me.

M. *What would you meditate upon at the Lords Table for this end?*

C. 1. Sometimes I would think upon the love of God and Chriſt. 2. Sometimes upon his wrath and ſeverity againſt Sin? 3. The hainous nature of

M. *But would it not tend much to your comfort at the Lords Table, to know before you go that Christ ſtandeth for you in particular?*

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of ſin. 4. The precioufneſs of my ſoul. 5. The ſufferings of my Lord. 6. Of my ſitting with God in his Kingdome. And 7. the priviledges I am made partaker of, in this life by the death of Chriſt.

M. *What are thoſe priviledges purchaſed by the death of Chriſt, ſealed in the Sacrament, the believing thoughts whereof will tend to warm your heart, and act your graces at the Sacrament?*

C. Theſe are, 1. Peace with God, *Rom.* 5. 1. *Col.* 1. 20. 21. 2. The righteouſneſs of Chriſt imputed, 2. *Cor.* 5. 21. 3. Pardon of Sin, *Eph.* 1. 7. 4. The death of Sin, *Rom.* 6. 6. 5, Adoption, *Eph.* 1. 5. *Gal.* 3. 26. 6. Perſeverance, *Phil.* 1. 5. 7. Deliverance from wrath to come, 1 *Theſ.* 1. 10. 8. Communion with God, 1 *John* 1. 3. 9. Hope of Heaven and eternal life, 1 *Pet.* 1. 3, 4.

M. *What is there in the Sacrament preſented to your ſences, that repreſents theſe things to your Faith?*

C. Sacramental Elements, and Sacramental Actions.

M. *What are the Sacramental Elements?*

C. Bread and Wine, ſignifying Chriſts Body and Blood, *Mat.* 26. 26, 27.

M. *Is not the Bread and Wine changed into Chriſts Body and Blood?*

C. No ſurely: For then, 1. Chriſts glorious Body now would be ſubject to corruption. 2. Then a finite body can be in Heaven, and Earth, and in many places upon the Earth at the ſame time. 3. Then I do not know Bread and Wine, when I do ſee it and taſte it. 4. Then there would be no Signs of the things ſignified, and ſo this would be no Sacrament. 5. Then a Drunkard

kard might eat and drink Chriſts Body and Blood, as well as a true Believer. 6. Then the Miniſter may as ſurely give the things ſignified as the outward Signs, whereas this is the Gift and Prerogative of God alone, *Luke* 3. 16. 7. Then at the firſt inſtitution there were two Chriſts, one that gave, and another that was given. 1. The Cup is ſaid to be the New Teſtament, as well as it is ſaid to be Chriſts Blood, 1 *Cor.* 11. 25. But in that there muſt be a Figure, whether Papiſts will or no, and ſo there is in this.

M. *Why then are the outward ſigns graced with the names of the things ſignified?*

C. 1. To ſhew the inſeperate Conjunction of the things ſignified, with the outward ſigns, to the worthy Receivers. 2. Becauſe of the fit proportion and agreement between the ſigns, and the things ſignified.

M. *Wherein is the agreement betwixt the outward ſigns, and the things ſignified?*

C. In regard, 1. Of the preparations, the Bread might be prepared, the Corn muſt be thraſhed in the floor, grown'd in the Mill, baked in the Oven; and that Wine might be prepared, the Grape muſt be cruſhed in the Wine-preſs. So that Chriſt might be a Saviour unto Sinners, he muſt be bruiſed for our ſins, and ſcorched in the Oven of the Fathers wrath, and alone muſt tread the Wine-preſs, *Iſa.* 63. 3. 2. In regard of uſefulneſs, Bread is of dayly uſe, whatſoever be our other refreſhments; So Chriſt is of daily uſe unto us, whatſoever be our other enjoyments; Bread is the ſtaff of life, and Wine cheereth the heart of man: Such is Chriſt unto our Souls.

M. *What may you meditate upon when you ſee that Chriſt*

Chriſt ordained both Bread and Wine to be the Signs in this Sacrament?

C. The plentiful Redemption we have in Chriſt, that from him we might have ſupply for all our wants, compleat nouriſhment; here being Bread that ſatisfies our hunger, and Wine that quencheth our thirſt.

M. *What may you meditate, when you ſee the Bread and Wine given apart?*

C. That Chriſt's Blood was ſeparated from his Body, that we might not be ſeparated from God for ever.

M. *Doth the Cup belong alſo to the People as well as to the Miniſter?*

C. Yes, foraſmuch as Chriſt in the firſt inſtitution, *Mat.* 26. 27. And the Apoſtle afterwards, 1 *Cor.* 11. 25. 26. ſaith *Drink ye all of this.* The ſame that are commanded to eat, are alſo commanded to drink, without difference. And this Sacrament is the communion of Chriſts blood as well as his Body, 1 *Cor.* 10. 16.

M. *What be the Sacramental Actions?*

C. The Actions, ſome are of the Miniſter, ſome of the Receivers.

M. *What are the Actions of the Miniſter?*

C. They be four.

M. *Which is the firſt?*

C. He is to take the Bread and Wine into his hands, and to ſeparate them from ordinary Bread and Wine.

M. *What may you meditate upon when you ſee the Miniſter do this?*

C. That God in his eternal purpoſe and decree hath ſeparated Chriſt from all other men, to be our Mediator, *Exod.* 15. 5. *Heb.* 7. 26.

M. *Which*

M. *Which is the ſecond action of the Miniſter?*

C. He is to bleſs and conſecrate the Bread and Wine by the Word and Prayer.

M. *What may you meditate upon as ſignified by this?*

C. That God in the fulneſs of time ſent his Son into the World, furniſhing him withall Gifts needful for a Mediator, *Gal.* 4. 4.

M. *What is the third action of the Miniſter?*

C. To break the Bread and pour out the Wine.

M. *What may you meditate upon when you ſee him do this?*

C. The Paſſions and ſufferings of Chriſt, and all that he endured both in Body and Soul for our Sins, his bleſſed Body being bruiſed and his precious Blood being ſhed, and that his Soul was poured out unto death, *Iſa.* 53. 5, 10, 12.

M. *What is the fourth action of the Miniſter?*

C. To give and to diſtribute the Bread and Wine unto the Receivers.

M. *What may you meditate upon when you ſee him do this?*

C. That God is giving his Son, and the Son giving himſelf: and *really*, though *inviſibly* dealing forth to every worthy receiver, the benefit of his death, according as he needs.

M. *What be the Sacramental actions of the Receivers?*

C. Two.

M. *Which is the firſt action of the receiver?*

C. To take the Bread and Wine offered by the Miniſter.

M. *What may you meditate upon, and do then?*

C. I ought to ſtretch forth the hand of Faith, and receive Chriſt and all his benefits, elſe I play the

the Hypocrite at the Lords Table, before God and the whole Congregation.

M. *Which is the ſecond action of the Receiver?*

C. To eat Bread and drink the Wine.

M. *What doth that ſignifie?*

C. My Union unto Chriſt, and enjoyment of him, my feeding upon my Chriſt by Faith, for the ſtrenthening of the graces of Gods Spirit in my Soul.

M. *What muſt you do after this Sacrament is over?*

C. Conſider with my ſelf, if I have received any benefit thereby.

M. *How will you know this?*

C. 1. By the encreaſe of my faith in Chriſt, and love to God. 2. By my greater hatred unto Sin, and power againſt it. 3. By my longing after the enjoyment of God in Heaven. 4. By my prizing of this Ordinance above my neceſſary Food: And 5. By my Reſolutions in the ſtrength of of Chriſt to ſuffer for him who dyed for me.

M. *What muſt you do if you have found good in this Ordinance?*

C. I muſt give God the Glory, deſire to come again, and walk ſutable in your converſation.

M. *How muſt you live that you may walk ſutably?*

C. I muſt make it my buſineſs to forſake all ſin, and to perform all the duties that God requireth from me.

M. *What if you do not?*

C. I then, 1. Diſhonour Chriſt. 2. Grieve the Spirit 3. Break my Covenant made and renewed with God. 4. Diſcredit my Profeſſion. 5. Wound my Conſcience. 6. Provoke God to withdraw from me. 7. I ſhall be guilty of great unthankfulneſs

fulneſs. And 8. Weaken my Conſcience when I go again.

M. *What if you find no good by the Sacrament?*

C. I muſt examine what was the cauſe, and be humbled for it, and forſake the ſin, and pray to feel the benefit of it when I am come away, and better prepare my ſelf, and humbly wait upon God therein another time.

A Dialogue between a Weak Believer that dares not come to, and a Strong Believer that dares not abſent himſelf from the Lords Supper.

Weak Believer. *MY Friend I am glad I meet with you on ſuch a day as this.*

Srong Believer. I rejoyce in your health, and in the mercy vouchſafed to us both, that we have one Lords day more to wait upon our God.

W. *I may account it mercy indeed, who have been ſo dull and dead, and out of frame all the week long, and yet uncertain what the ſtate of my ſoul is; but I pray you whither are you going ſo chearfully?*

S. I am going to a Feaſt this day.

W. *Do you ſpend holy time in feaſting?*

S. Yes in ſuch feaſting as I am a going to.

W. *What Feaſt do you mean?*

S. A feaſt of fat things, a feaſt of Wines on the Lees, fat things full of Marrow, of Wines on the Lees well refined,

W. *Who invites you to this Feaſt of which you ſpeak ſuch great things as theſe?*

S. God

S. God himſelf doth make this Feaſt and invites me to it, our Father makes a Banquet for his Children.

W. If God do call you to a Feaſt, the Proviſions ſurely are according to the ſtate of ſo great a King?

S. Wiſdome hath killed her beaſts, ſhe hath mingled her Wine, ſhe hath furniſhed her Table and Oven, the Fatlings are killed and all things are ready: There is Milk for the weak, and wine for the ſtrong and ſorrowful of heart. There is Bread for the hungry, Water for the Thirſty, every thing that is neceſſary or delightful. Indeed it is the Body and Blood of Chriſt, who is both the *Matter* and the *Maſter* of this Feaſt.

W. Now I underſtand you mean the Lords Supper: And I have heard indeed of ſome that have partaken thereof, that great and precious things are there prepared.

C. Yes, there are and methinks I feel my heart to burn within me, while I am ſpeaking of them, and the love of him that hath prepared them, and called me unto them.

W Surely you will be much delighted when you are there, ſince your heart is thus raiſed as you are going to it.

S. Raiſed! through the mercy of my God, at this time it is, but ſometimes it is not ſo, but I am without a ſenſe and feeling of the love of God, yet then I would not dare to abſent my ſelf from this Holy Supper, for when I am without the ſenſe of the love of God, I then endeavour to keep upon my heart, a ſenſe of my duty towards him, and of my wants to fetch ſupplies from him by this and other means, as he hath appointed in his Word.

W. Then

W. *Then if you have the light of Gods countenance or not, you are desirous to be partaking of the Supper of the Lord?*

S. Though I have no comfort, I would do my duty, yea then my Soul doth long, doth thirst and exceedingly desire, that (through the mercy of my God, and merits of my Saviour) I may taste of these Provisions, and feed upon my Lord Redeemer, whose flesh is meat indeed, and whose blood is drink indeed.

W. *But I pray you what are these Provisions that are thus prepared, that do thus affect your heart?*

S. What are they! They are rich and costly Provisions; they are free, suitable, plentiful, sufficient, self-nourishing, lasting, heart chearing Provisions.

W. *Will you not particularize some of these Provisions for my better information?*

S. Oh! my Soul rejoyceth within me.

W. *Lord, how dull am I, while he is thus affected!*

S. My soul rejoyceth within me while I consider what they be.

W. *What are they?*

S. What! Christ and all his Privileges are ready to be exhibited, and sealed to my Soul this day.

W. *What Priviledges?*

S. Peace with God, pardon of sin, righteousness imputed, peace of Conscience, joy in the Holy Ghost, more grace and perseverance to the end, and at the end eternal life.

W. *Shew me the suitableness of these provisions to your Soul?*

S. A Saviour is suitable to a lost sinner; pardon, to a guilty Sinner; peace with God to a Sinner, that

that was an Enemy to God; peace of conſcience to a Sinner under apprehenſions of Gods wrath; juſtification, to a condemned Sinner; cleanſing blood, to a polluted ſinner; comfort, to a dejected Sinner: *Theſe, theſe*, are the Proviſions which are ſet upon my Fathers Table.

W. *Theſe are great and excellent things indeed, but who are Chriſts Gueſts invited to this Feaſt? Who are thoſe Proviſions for?*

S. For thoſe that are burdened with ſin, and do forſake it; for thoſe that hunger and thirſt after righteouſneſs, for the Children of God, for the Friends and Followers of Chriſt; for thoſe that are willing to take him in all his offices.

W. *But might the poor and thoſe that have no money go unto this Feaſt?*

S. Yes, yes, the poor in purſe *might* be welcome, and the poor in ſpirit *ſhall* be welcome. God loves to ſee his Table filled with thoſe that are ſenſible of their wants and ſins, and theſe he will ſatisfie abundantly with the fatneſs of his houſe, and cauſe to drink of the rivers of his pleaſures, when the full ſelf-righteous Phariſee ſhall be ſent empty away.

W. *This revives my heart if you can make it good.*

S. The mouth of the Lord hath ſpoken it, and therefore you may not doubt thereof. He is moſt earneſt with the hungry and thirſty to come, *Iſa.* 55. 1. *Ho, every one that thirſteth come ye to the waters, and he that hath no money, come ye buy and eat, yea, come, buy Wine and Milk without money and without price.* And the Son calleth ſuch, *John* 7. 31. *In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt let him come unto me and drink.* And the Spirit calleth

ſuch

ſuch, *Rev.* 22. 17. *And the Spirit and the Bride ſay, come, and let him that heareth ſay, come; and let him that is athirſt come, and whoſoever will, let him drink of the waters of life freely.* And the Miniſters of God are ſtill ſent to call ſuch, *Luke* 14. 21.——*The Maſter of the houſe ſaid to his Servant, go out quickly into the ſtreets and lanes of the City, and bring in here the poor, and the maimed, and the halt, and the blind,* ver. 23. *And the Lord ſaid unto the Servant, go out into the high-way* (where poor men are wont to beg) *and hedges* (where poor men are wont to work) *and compel them to come in, that my houſe may be filled.*

W. *And do theſe Scriptures encourage you to frequent this Ordinance?*

S. Yes: And becauſe the ſame God that commandeth me to pray, commands me to receive, and hath given me hopes that I ſhall be partaker of the benefits thereof, I am bound to wait upon the Lord therein.

W. *What do you hope to be partaker of, by going to this Ordinance?*

S. I hope to have my heart enflamed with love to God, and deſires after Chriſt: to have my Saviour more endeared to my Soul, my heart ſoftned, my ſins ſubdued, my faith ſtrengthened, my evidences cleared, and my ſoul aſſured of eternal life.

W. *What reaſon have you to hope that you ſhall have theſe advantages by going to the Lords Supper.*

S. Not for any worth in me; but God is pleaſed for to give theſe things freely for the ſake of Chriſt, to thoſe that in obedience to his command, in a right manner, and for a right end, do make conſcience of this duty.

W, *What*

W. *What course have you taken beforehand, that you have such hopes of such benefits by this Ordinance?*

S. I am not wont to declare what my secret duties are, but if it might be for the edifying of your soul, I shall not be unwilling to acquaint you.

W. *I pray you do, for I do stand in need of help from others more experienced in holy duties.*

S. I cannot say I am more experienced; but this I did, I seriously searched my heart to find the truth of grace, my interest in Christ, my right unto this Ordinance, to find out my sins, and have renewed my repentance for them; my wants, and have begged of God as earnestly as I could, that I might be supplied at his Table, and for his strength to discharge this duty to his glory and my own comfort.

W. *O happy man! that have these provisions prepared for you, and can go with this delight, and holy confidence to partake of them.*

S. You also may draw near unto this Table of the Lord, and have a share of these Gospel benefits, and be assured of them.

W. *I! Alas! Alas you know what I am, what I have been; I never did, I do not dare to meddle with the blood of Christ in this Ordinance?*

S. You may come and eat of this Bread and drink of this Cup.

W. *What I? shall a Dog eat of the Childrens bread? I dare not do it.*

S. You must, you sin if you neglect it.

W. *Sin! that I would not, that is it that maketh me absent from it, because I would not sin against the blood of Christ: But why dare you say, I sin if I do not come.*

S. Becauſe you live in the neglect of a plain commanded duty; it is a ſlighting of a ſpecial token of the love of your dying Lord.

W. *Why my dying Lord?*

S. It is a neglecting of the Seal of the Covenant of Grace, it is Hypocriſie to complain of the hardneſs of your heart, and will not uſe the means to have it ſoftned, and of the power of your ſin, and will not uſe means to have it weakened.

W. *I never knew any under my doubts and fears that went to this Ordinance, and found good thereby.*

S. Not ſo, for I my ſelf was long under the ſame doubt and fears: and I know my heart was as bad as yours can be; but when I was willing to forſake my ſin, and cloſe with Chriſt; ſence of duty, fear of ſin, if I did not, moved me to the uſe thereof, and there God reſolved my doubts, and removed my fears, and make it profitable to my Soul, for my comfort and increaſe of grace.

W. *But it would be ſin to me to go, for that which is a duty and would be food unto another, might be a ſin and poyſon unto me becauſe I am not fit for ſuch an Ordinance.*

S. If you be not fit that alſo is your ſin.

W. *Then my caſe is miſerable indeed, if I do not come, I ſin, and if I be unfit and come, I ſin. Ah Lord! am I in this neceſſity of ſinning? O tell me then what I muſt do.*

S. You muſt not abide in that condition wherein you are unfit for the Supper of the Lord, but fit your ſelf and come.

W. *Alas! who will pitty my pining Soul, that hath food before me, and yet unworthy to meddle with it?*

S. A Legal worthineſs you cannot have, neither

doth God expect it at your hands; but an Evangelical worthiness you may have.

W. *I would fain know what I may do in reference to this Ordinance; I pray you tell me, when is a person said to be worthy in a Gospel sense?*

S. When he is cloathed with the righteousness of Christ, hath grace infused into his Soul, and doth act it at the Lords Supper, he doth worthily receive.

W. *Then I perceive that a man may be a sinner, and yet a worthy receiver.*

S. Yes.

W. *What, a great sinner too?*

S. Yes, he may.

W. *This is some support to my fainting soul: But yet my Soul is cast down within me, for I doubt I am not one of those sinners that you do mean.*

S. It grieves me for to see you in this distress of Spirit, I am perswaded that if you would go unto this Ordinance, you would in time hear God speaking peace and comfort to your soul.

W. *My desires and my fears are such, I know not which exceeds. Fain I would, but I dare not. It is grief unto my Soul, when I see the Children of God approacheth unto their Fathers Table, and I absent my self as though not of his Family; but I am such a sinner that I dare not go.*

S. Why, what a sinner are you?

W. *I am the chiefest of sinners, should I therefore go?*

S. So was St. *Paul* in his own esteem, yet such Christ Came to save, 1 *Tim.* 1. 16. Gods mercy and promise, Christs merits are as great, yea greater than your sins, *Psal.* 103. 11. *Mat.* 12. 31. You have not been a greater Sinner than *Adam*, or *Manasseth*,

Manasseth, 2 *Chron.* 33. 1, to 14. or *Mary Magdalen*, *Luke.* 7. 37. 39. Or at least you have not committed more sins than all these; if you have, yet you have not committed more sins, than all the sins of all the Elect of God, in all ages of the world amount unto: And hath, and will God pardon these? And are these sins yet too great for pardoning mercy?

W. *O wonderful! I see it is not the greatness or the number of Sinners abominations that shall keep mercy from him; but these had their hearts of stone turned into hearts of flesh, but my heart is hard, and like an Adamant, and it should be a broken heart, that should behold a broken Christ in the Sacrament. But this I want.*

S. Sense of hardness of heart is some degree of softness of heart, *Isa.* 63. 17. *Pharaoh* complained of his judgments, not of the hardness of his heart. You are sensible, and do grieve for the hardness of your heart, or do you not? if you do not, why then do you complain? If you do, your hardness is not the hardness that there is in Reprobates, but such as may be, and is in the people of God: and this Sacrament is a means to have it softened.

W. *This doth a little help me, I pray you proceed to discover what things do difference hardness in a Child of God, from the hardness that is in wicked man.*

S. Sense of sin, and of Gods dishonour, a judging of your self for sin, unfaigned turning from sin, earnest prayers for softning grace, a rolling your self upon Christ, tenderness of conscience, and holy fear of sinning against God; holy care to please him, teachableness of heart, an holy restlessness till you have Christ, do distinguish your

hardneſs from the hardneſs of heart in a wicked man.

W. *How elſe?*

S. Your hardneſs is occaſional, not conſtant; the hardneſs of a Reprobate is like the hardneſs of ſuch ſtones that are harder by the heat of the Sun, but your hardneſs is like the hardneſs of Ice, that when the Sun doth win upon it, it is melted and diſſolved.

W. *But if I had a heart of Fleſh, I do not think there would be ſo much hardneſs remaining in me more than others.*

S. God cures the hardneſs of his peoples heart in their converſion, effectually; in ſanctification, gradually; and at their diſſolution, perfectly; but not till then.

W. *This proves my hardneſs to be more than the hardneſs of Gods People, Becauſe I mourn not for my ſins as they do, nor can I be ſo deeply humbled for it, and what ſhould I do at the Sacrament, if I cannot mourn for ſin?*

S. Imitate thoſe that mourn for ſin; but you conclude not right, that you mourn not *truly*, nor at all, becauſe you mourn not *gradually*, or as much as others do. The word of God, and not the attainments of others, muſt be the rule by which you ought to judge of the truth of your mourning for ſin. Beſides, if you do not mourn directly, you mourn reflexively; you mourn that you cannot mourn, and you pray that you may mourn. Beſides, it is not your works that can juſtifie you in the ſight of God; for if you could mourn more than any, yet you muſt be juſtified freely by the Blood of Chriſt, and ſo you will when you mourn truly, though leſs than ſome others do.

W. *If*

W. *If it be ſo, then tell me when my mourning for ſin is right, and is the mourning of a true penitent?*

S. When you mourn for ſin as ſin; for all ſin, becauſe it is againſt God, *Pſal.* 5. 4. is an evil greater than any affliction, *Rom.* 7. 24. *Paul* never cried out for the evil of affliction, as he did for the evil of ſin: When you rejoyce in the Law of God, that doth diſcover it, and bleſs God he ever wrote it, and that you ever knew it, *Rom.* 7. 12. When your mourning for ſin makes you loath it, and leave it, and prize Chriſt, and haſten to him, to cloſe with him.

W. *This I fear, that my mourning for my ſin ariſeth from the fear of Hell.*

S. You may quicken your heart to mourn for ſin, from the torments of Hell, that it hath deſerved: But that this is not the principal ground of your mourning appears, becauſe you can mourn and grieve for other mens ſin, as well as for your own: and when you have no thoughts of Hell, and when you have greateſt perſwaſions of Gods mercy to you, in ſaving you from wrath to come, you mourn moſt; and then you mourn for the power and filth of ſin, as for your miſery thereby, and are willing to accept of Chriſt for your Lord, as well as for your Saviour.

W. *I do not deny it to be thus with me that I am willing to accept of Chriſt upon my terms.* Lord, a Chriſt upon any terms. *But I fear Chriſt is not willing to give himſelf, nor God willing to give his Son to ſuch a one as I; and what ſhould I do at the Sacrament, if Chriſt be not willing to give himſelf, and his benefits unto me?*

S. This is the Language of your Unbelief.

W. *I have enough of that.*

S. For it's impoſſible you ſhould be willing, to receive Chriſt, if Chriſt were not willing to give himſelf to you.

W. *Indeed!*

S. For you could not be willing, if Chriſt had not firſt been willing: And it is the intollerable pride of your heart, to think you can be more willing to be, and receive good, than God and Chriſt is to give and make you good. Beſides, then ſuch a one may come and plead at the laſt day, Lord I am not damned becauſe I was not willing to accept of Chriſt, but becauſe thou wouldeſt not give Chriſt to me, when I was willing to receive him.

W. *Truly I think there ſhall be no ſuch plea at the day of judgment.*

S. Then your condition is good if you be willing; for if you be willing to receive Chriſt, and God be willing to give him unto you, you have him, and yet will you not go to commemorate his death?

W. *O Lord, what ſtrange conviction is this! ſurely I had Chriſt and did not know it; I was happy, and did not perceive it. But alas! no ſooner did I perceive a little light to ſhine into my ſoul but it was clouded; for my heart is deceitful, and I may think I am willing when I am not,*

S. Then I do diſcern you will now ſuſpect, that you your ſelf are not willing, rather than that God is not willing, and ſo you have more reaſon to do; but though your heart be ſo deceitful, that you cannot underſtand all the particular ſinful actings of your heart, yet by ſerious ſearch and prayer unto God, you may know what it is

that

that you do love, deſire, and chuſe above all things in the World, and what is the general bent and inclination of your heart and will.

W. *I do not know my heart.*

S. What would you ask of God, if he ſhould ſay, ask any one thing, and thou ſhalt have it?

W. *Chriſt, I think; but ſtill I am afraid leſt this ſhould be from love unto my ſelf, and not unto the perſon of Chriſt.*

S. And holy ſelf-love you ought to have, and that is not inconſiſtent with predominant love to the perſon of Chriſt.

W. *How may I know it is holy ſelf-love (that God approveth of) that moveth me to be willing to accept of Chriſt?*

S. If you deſire Chriſt to make you holy, as well as to make you happy, and to free you from the power and dominion, as well as from the puniſhment and damnation of your ſin.

W. *If there were no Hell, yet I would not ſin againſt the Lord.*

S. You have made an anſwer to your own enquiry.

W. *But if I had been unwilling to accept of Chriſt, to take down the power of ſin, it would not have been ſo ſtrong as yet it is, and the power of ſin makes me queſtion the truth of grace.*

S. Strength of Sin might argue weakneſs of Grace, but not the nullity of it, becauſe it might rage, when it doth not reign.

W. *That I would know, for if ſin reign, you will ſay, I muſt not go.*

S. True; but if you can ſay with Saint *Paul*, Rom. 7. 15. *That which I do, I allow not: For what I would, that I do not; but what I hate, that*

do I, ver. 19. *For the good that I would, I do not; but the evil which I would not, that do I.* You may then conclude with him, *ver.* 20. *Now if I do that which I would not, it is no more I that do it, but ſin that dwelleth* (he ſaith not raigneth) *in me*: And if it rage when it doth not raign, you have the more need to go unto the Lords Supper, that ſin, this uſurping Tyrant (not your acknowledged Lord) might be taken down.

W. *But ſin hath great power in my thoughts, for not only vain, but blaſphemous thoughts come frequently crowding into my mind, and I cannot remove them.*

S. That they have power over your thoughts is your ſin, but that they have not ſuch power over your will, that proves your grace, for you *would* remove them when you *cannot*; and whether they be injected by the Devil, or do ariſe from your own heart, if grieved for, groaned under, and ſtriven againſt, it is no otherwiſe with you, than with many others of Gods deareſt Children.

W. *I have long neglected Chriſt, now it is too late, to what end then ſhall I go unto this Ordinance?*

S. Who told you it was too late? where do you read it? The damned in Hell might ſay it is too late, but not you, and may have him if you could, and may have him if you will; and have him indeed, becauſe you are willing. And it is not what you have been, but what you are, and would be, that you muſt judge your ſtate by.

W. *But if the day of grace be paſt with me, and the door of mercy ſhut againſt me, it is too late, how then ſhould I be ſealed in this Ordinance unto the day of redemption?*

S. The day of grace is not paſt with him, that would

would fain have grace above all earthly riches" or is the door of mercy ſhut againſt him, that doth ſet open the door of his heart for Chriſt the King of glory to enter in; and doth importunately pray for the fruits of the Spirit?

W. But alas! I cannot pray, how then ſhould I receive?

S. Though you cannot *word* your deſires, yet you can cry to God, and nothing will ſtill you but a Chriſt. As the Infant cannot ask, yet cryeth for the Breaſt. Some might utter words in prayer, and not pray; and you might want words, and yet pray fervently, acceptably unto God; for Prayer doth not conſiſt in the exerciſe of parts, memory, *&c.* but of grace.

W. I cannot cry to God, my eyes are dry, and cannot drop a tear ſometimes, when I am confeſſing my ſins, though ſo many and hainous; when others can ſhed many many tears for one ſin, I cannot ſhed one tear for many ſins.

S. Is it ſo with you but ſometimes. Beſides, as there may be tears in eyes, when there is no ſorrow in the heart; ſo when your eye is dry, your heart may grieve. An Hypocrite, as he may have more words, ſo he may have more tears in Prayer, than a true Child of God.

W. How then may I judge of my Prayers, when I want thoſe outward ſigns of ſorrow, &c.

S. By your inward frame of heart, when you cannot ſhed a tear, you feel your heart burdened with, and riſing in hatred againſt your ſin; and when you beg for Chriſt and grace, you find your heart ſincerely reaching forth after both Chriſt and Grace.

W. I do pray indeed, and hear, that I may have

Chriſt, but I doubt all is in hypocriſie; and that all my duties are the ſervice of an hypocrite, And what did Judas *get by eating with Chriſt?*

S. If you delight to do a duty ſo, that no man might know that you do it, and that when you be with others in holy Ordinances, you find you had rather be affected, and not ſeem to be ſo to others, than ſeem to be affected, and not to be ſo before God, where is your Hypocriſie? Beſides, if you do your duties from a right principle, love to, and fear of God, in a right manner, *viz.* humbly, believingly, fervently, in the name of Chriſt, and for a right end, that you may glorifie God, have communion with him, be made more like unto him, that you may have more love to him and more power and ſtrength againſt your ſin, you are ſincere, and not an Hypocrite in your duties.

W. But ſometimes I find a ſecret content in my heart, that men take notice of the outward ſigns of inward affections, and that when the outward ſigns are more than my inward affections; Is not that Hypocriſie?

S. Yes, it is, and much to be lamented and oppoſed: Mourn ſo if you can, that none but God might perceive it, except when it might be more for the glory of God, and the edification of another, that your mourning ſhould be manifeſted rather than concealed.

W. May ſuch a duty then be accepted of God, that is done in ſuch hypocriſie?

S. Such a Hypocrite a ſincere Chriſtian may ſometimes be, and is; for as there is ſomething of Unbelief in one that hath faith in Chriſt, and ſomething of Pride in one that is humble, *&c.* ſo there

there is ſomething of hypocriſie in every one that is ſincere; for in nothing are we perfect as to degrees, while in this life: Therefore as you muſt not conclude, that your Prayers and Duties are not accepted of God, becauſe there are ſome actings of Unbelief and Pride in them; ſo neither becauſe there is ſomething of hypocriſie mingled with them, when (as is ſaid) your principle, and manner, and end, in the main be right.

W. *I doubt whether the principle of my duties be to love God, or onely a natural conſcience: And if I ſhould go to the Sacrament, and not from a principle of love, God would not be pleaſed with me.*

S. And I pray you take heed that at no time you do abſent your ſelf from duty, againſt the dictates of a ſanctified enlightned Conſcience.

W. *I pray unto God I may not: But ſpeak unto my doubts.*

S. You may perform duty from a principle of Love, when it is not from a ſenſe of love, when a natural conſcience is the principle, it puts you upon the duty, but gives you no ſtrength to perform the duty; but the Spirit of God doth both.

Natural Conſcience is ſatisfied, if the duty be done: But you are not ſatisfied, except God be enjoyed in the duty. Natural Conſcience puts on to duty in time of temporal, or for fear of eternal puniſhments, but you pray, &c. that you may pleaſe God, have communion with him, and be delivered from the filth and power of ſin. When natural conſcience onely is the principle, a Duty is done with much backwardneſs of Heart, Conſcience heals and drags the Sinner to his knees; but you love it and delight in Duty, or are grieved if you are not. When natural conſcience only

is the principle, if a man can get an excuſe which will ſilence conſcience, the Duty with gladneſs is omitted; but if you are kept (though by lawful cauſe) from a Duty, it is ſome grief and trouble to your Souls; and nothing but what is weighty, judged by you to be a duty alſo, ſhall divert you from the Ordinances of God. Are you not yet ſatisfied in this that you may go unto the Lords Supper?

W. *I have propoſed to you the chiefeſt grounds of my doubts and fears, and for this preſent, in ſome meaſure, have ſome hopes that God hath done ſome ſpecial work upon my heart.*

S. Then I hope you will make conſcience of this duty, that it may be promoted, and carried on in your Soul.

W. *I ſhall further conſider of what you have ſaid, and ſhall beg of God his holy Spirit, that I may know the things which are freely given (if given) to me of God: And if I ſhall by further ſearching of my Heart, and prayer unto God, be convinced that it is my duty, I will no more abſent my ſelf.*

S. I ſhall rejoyce to go ſee you there.

W. *But I find my heart is too ſlight and careleſs in what I know to be my duty, I would therefore underſtand how I may get my heart to be diligent and ſerious in preparing for it.*

S. When you are to go to this Ordinance endeavour to confeſs your Sins, and to pray for Pardon, and for Chriſt, and Grace, as earneſtly as you would do if you were then to dye: Prepare as you would do if Chriſt himſelf were to deliver it to you; as if a man could look into your heart, as if God ſhould ſtrike you dead with the bread in your mouth, or with the cup in your hand, if you come unwor-

unworthily; as if it were the laſt time you ſhould receive it, and go and ſtand at Gods Tribunal when you have done; as if a Soul that hath been damned for prophaning the blood of Chriſt, ſhould come unto you and tell you what he is ſuffering in Hell for this ſin; as if Chriſt ſhould call to you from Heaven, and mark you out, and make you known if you come unpreparedly, [ſee *Page* 72, *&c.*] but this is not to diſcourage you from the duty, but to quicken your heart to greater diligence in order thereunto.

W. *How muſt I then prepare my ſelf?*

S. For this I refer you to the Book it ſelf, [*Page* 88, *&c.*] and to the former Dialogue.

W. *I ſhall not then any longer keep you from your other buſineſſes.*

S. The God of Heaven guide you in this work, and ſmile upon your ſoul, when you ſhall be preſent at his Table.

A Dialogue between one Believer that hath Aſſureance, and another that hath Hopes, and another that is under the Doubtings of the Love of God, and of good by the Sacrament, as they come away from the Lords Table.

Aſſur. WAs not this he that came from *Edom* with died garments for *Bozrah*, whom we have ſeen glorious in his Apparel, traveling in the greatneſs of ſtrength, mighty to ſave us from our ſins that were mighty to condemn us;

Hope-

Hope. This is he, who being red in his apparrel, having his garments died with blood, with his own blood, with his own heart blood, doth ſave us from our ſcarlet crimſon ſins.

A. Was not this he whom *Judas* did betray, whom *Peter* did deny, whom all forſook, whom the *Jews* did crucifie, whom the Souldiers pierced, that ſuffered ſo much from men, and from Devils, and from God himſelf?

A. This is he, who (I truſt) was delivered for our offences, and was raiſed again for our juſtification. This is He who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of man; and being found in faſhion as a man he humbled himſelf, and became obedient unto death, even the death of the Croſs.

Doubt. Certainly this was a righteous man, the Son of God, willing and able to ſave to the uttermoſt, all thoſe that come unto God by him; who once dyed upon the Croſs, but ever lives to make interceſſion for them.

H. We have ſeen the Prince of Life did dye, the Lord of glory expoſed to open ſhame; we have ſeen his blood ſtreeming down, and through the holes made in his ſide have looked into his heart; what did you ſee in his bleſſed heart?

A. I ſaw a ſight of love, a fire, a flame of Love. When for your ſins I ſaw this blood flowing from his heart, I ſaw Love ſtill abiding there; my Lord would part with his moſt precious blood, but not with his Love unto his people: I ſaw I was not only engraven upon the palms of his hands, or ſet as a Seal upon his Arm, but I was pourtrayed upon

on his Heart. The High-Prieſt, that was a Type of Chriſt did bear the Names of the twelve Tribes of *Iſrael* in the Breaſt plates, in or upon twelve precious Stones; but I did ſee, that our great High Prieſt doth bear the Names of his Elect engraven in his precious heart, and when I did read my Name amongſt the reſt, what joy and comfort filled my Soul, I am not able to expreſs: His Love was ſtronger than death, the coals thereof were as coals of fire, which had a moſt vehement flame; and methoughts, when I drew near unto it, I felt my heart begin to warm. All the waters of affliction, and ſufferings, and ſorrow which he endured, could not quench his Love; for he was reſolved to ranſome and redeem all that were given to him of the Father.

H. And do not the thoughts of this blood that was ſhed, and of the vertue and efficacy thereof, exceedingly delight your Soul?

A. When I conſider that this Blood which was ſhed upon the Croſs, is pleading for me in Heaven, that by this Blood God is reconciled, Sin expiated, Death and the Devil conquered, it makes me to cry out, Never love like this! never any like to this!

H. In this God manifeſted his Love unto us, that he ſent his only begotten Son into the World to die, that we might live through him.

A. Herein God commendeth his Love to us, that while we were yet ſinners, Chriſt died for us; and this Love of God unto my Soul it is ſweet, it is exceeding ſweet, beyond the ſweetneſs of the honey, or the honeycomb.

H. His Love is better than Wine: A bundle of Myrrh is my Beloved unto me, he ſhall lye all night betwixt my breaſts.

A. As the Appletree among the Trees of the Wood,

Wood ſo is my Beloved among the Sons: I ſate down under his ſhadow with great delight, and his fruit was ſweet unto my taſte; he brought me to the banqueting houſe, and his Banner over me was love.

D. O ſtay me with Flaggons, comfort me with Apples, for I am ſick of Love!

A. Thou haſt raviſhed my heart my Lord, my Saviour, thou haſt raviſhed my heart, while with an eye of Faith I have ſeen thy blood ſtreaming from thy heart to waſh me from my ſins.

D. With what admiring thoughts of the Love of God do theſe come away from the Supper of the Lord!

A. Oh the height, the depth, the length, the bredth of the love of God! we know it, we know it; and yet indeed it paſſeth knowledge.

H. By the Death and Reſurrection of this crucified Lord, we have a lively hope of an incorruptible Crown; him we crowned with Thorns, that we might have a Crown of Glory.

D. O Lord, how dead and dull am I, who have been there, where theſe have been, but have not found what they have found!

H. Why do yo weep?

A. Do you weep for joy or grief?

D. Who can but weep, when God doth frown! you may ſay, his loving-kindneſs is better than life; and I can ſay, his frowns are worſe than death.

H. Did you not find Chriſt attempting to get into your heart, to come down from the Croſs into your hearts?

D. He knockt indeed, but I was ſleeping.

H. Did you find no ſtirrings of affections when Chriſts hand was upon the lock, and uput his hand into the hole of the Door of your heart? *D.*

D. He put in his hand by the hole of the door, and my Bowels were moved for him.

H. Why did you not ſet open then the Everlaſting Gates of your Soul, that this King of Glory might have entred in?

D I roſe up to open to him whom I deſire to love, and my hands dropped with Myrrh, and my fingers with ſweet ſmelling Myrrh, upon the handles of the Lock.

H. How was it then you miſſed of him?

D. At firſt I was not heedful to let him in, whereby I grieved him, when I made him ſtand without; afterwards I roſe to open to him whom I would love, but he had withdrawn himſelf; wo is me, he was withdrawn; my Soul failed when he ſpake: I ſought him in every part of the duty afterwards, but I could not find him; I called after him, but he gave me no anſwer.

A. O Lord, what am I? a vile and worthleſs ſinner, that thou revealeſt thy heart and love to me, when it is ſecret unto others.

H. I began to be dejected, when I ſaw how ſhort I came of your joy and comfort, but when I ſee his doubts and fears, I bleſs the Lord, who hath given me ſome hopes of his favour and his love.

D. How is it that you came away with ſuch hopes of mercy to your Soul?

H. When I knew my ſin and miſery, and the mercy of God to poor Sinners, through the merits of his Son; when I did read Gods invitations and commands, that I ſhould come to Chriſt, and promiſes of pardon, if I did; and in the Sacrament have ſeen God ſetting to his Seal, I willingly caſt away my ſins, and caſt my ſelf down at the feet of mercy;

mercy; reſting upon the merits of Chriſt, I did, and do hope that God will not caſt away my Soul from him, nor exclude me from his Kingdom.

D. Then you have not yet got aſſurance of the Love of God, nor a full perſwaſion of Gods mercy in the pardon of your ſins; and ſalvation of your ſoul?

H. No, becauſe though I do not queſtion the truth of Gods promiſes, nor his willingneſs to receive repenting ſinners, yet I am not without doubts and jealouſies of the truth of my Faith, Repentance, &c.

D. And yet can you hope for Heaven?

A. Yes, becauſe it is pleaſing unto God, that we ſhould truſt him, when we are not ſure of our intereſt in him, and to ſee ſinners hoping in his mercy.

A. And yet do you hope, your hope is true?

H. Yes, becauſe I find it puts me on to purifie my heart.

D. And how is it that you come away with ſuch aſſurance of the love of God and eternal life?

A. When I had found the truth of my Faith in Chriſts love to God, and hatred unto ſin, and the promiſes that God had made to ſuch in Chriſt, I did, and do believe, that as ſurely as I did eat the bread and drink the wine, ſo ſurely hath God pardoned my ſins, and will ſave my ſoul.

D. And doth this alone give you this evidence of your title to his Kingdom, and fill you with this joy?

A. No, but moreover I do find the Spirit of God, bearing witneſs to and with my Spirit, that it was thus with me; and oh how ſweet was Chriſt then to my Soul!

D.

D. When did you find your heart thus raiſed in the apprehenſions of Gods love to you?

A. When I ſaw the bread broken and heard the Miniſter ſay, Thus was Chriſts body broken for you; and ſaw him pour out the wine, and heard him ſay, This was the blood of Chriſt ſhed for you; and when he did diſtribute both, and I did take and eat, did take and drink, I did believe that God was really, though inviſibly, dealing forth his Son, and all his benefits to me, as well as unto others; and I was enabled to apply him particularly to my ſelf, and take him as my own: then, oh then my heart was warmed with love, and filled with joy.

D. When elſe?

A. When the Congregation was ſinging forth the praiſes of the Lord, my Soul being ſatisfied with marrow and fatneſs, my mouth, my heart, my All did praiſe him, and now my love, my faith, my joy, my ſorrow for my ſin, were ſtirring in my heart.

D. And how do you know that this is true and ſpiritual joy, and not ſuch which an hypocrite might have at the Table of the Lord?

A. Becauſe I find it doth engage me to inward and univerſal holineſs, inflames my heart with love to God and Chriſt, increaſeth my hatred to my ſin, and makes me more watchful againſt it, and makes my ſoul to long after full and perfect enjoyment of God in glory.

D. I am glad and do rejoyce in your mercy, while I muſt bewail my own unprofitableneſs, even at the Table of the Lord; I muſt go home and eat my bread with a ſorrowful heart, and mingle my drink with tears while you can go and eat your bread with a chearful ſpirit. *A.*

A. Nay, but go and examine your ſoul what good and benefit you have received by this Ordinance, and give to God the glory of it.

D. Might one that hath not got aſſureance of the Love of God, nor been filled with joy, conclude he hath good by the Lords Supper?

H. Yes, or elſe I muſt go home and weep for this as well as you.

D. How doth that appear?

H. Becauſe God doth work variouſly upon divers perſons, and variouſly upon the ſame perſon at divers times. Sometimes he breaks the heart for ſin, and reſerves his comforts for another time: If you do not find your heart inflamed with love, and filled with joy, yet if you do find your heart to riſe more in hatred unto ſin, and to be grieved for it, and to reſolve and watch againſt it; you have received benefit by this Ordinance.

D. Then I muſt take heed of the ſtratagems of the Devil, that, as he might not cauſe me to conclude, I have that which I have not; ſo neither to deny that I have not that which through mercy God hath given to me.

H. That will be your wiſdome, becauſe it will be your way to get more from God, by being thankful for a little: God will another time give you peace and comfort, if now you will give him thanks that you have wept for your ſin, and been grieved for the ſame.

D. O Lord, my heart begins to warm; I think the Sacrament may work and affect my heart, after I am come away, though I was dull when I was there.

A. So it may, and ſo I have ſometimes found it, though to day God hath wonderfully ſmiled upon ſuch a vile unworthy ſinner as I am *H.*

H. I would adviſe you to take heed, that you do not conclude, that you have no benefit at all, becauſe you have not ſo much as you ſee other Chriſtians to have; or that you have it not in that particular or kind that you looked for? or though you did not ſenſibly perceive it in the very act of receiving.

D. But what may be the cauſe that I found no more of God in the time of this Ordinance?

H. It may be you were too ſlight in your preparations for this Duty; or if enlarged in them, you truſted too much to them, and leſs to Chriſt, than you ſhould have done; or were not watchful in the time of the Ordinance, or do too much favour ſome peculiar ſin; and God withholds what you expected? that you might mend that with which he is offended.

D. This will be the mercy, if I miſſed of comfort, that I may have leſs of ſin: and ſhall deſire of the Lord, that I may find ſome good by the Ordinance, and your Diſcourſe, now I do go in.

A. Stay, one word more, and that is that we all remember the Obligations that do lie upon us, to walk ſutable to the priviledges we are made partakers of by the death of Chriſt.

H. That is well remembred, for we are apt to forget to make returns to God when we have received great things from him.

D. That will do well for them, it may be I might feel more the efficacie of this Ordinance, than yet I have done.

A. Yes, you may, and therefore let us all conſider, and bear it upon our hearts, where we have been this day, and how we have renewed our Covenant with God, and that his Vows are upon us,

and

and his eyes, to obſerve how we ſhall walk, and live, after we have had, or do hope for peace and joy from him: and that we watch each other, that where any of us fail, the other may reprove in love, and reſtore him with a Spirit of meekneſs.

H. All this will be needful.

A. The Lord enable us by his Grace to diſcharge what God commands, that we may expect what he doth promiſe in his Word, and hath ſealed to us in his Sacrament.

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